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S.^r George Ferningham

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Spelman
Sacrilege

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THE
History and Fate
OF
SACRILEGE,
Discover'd by EXAMPLES
OF
SCRIPTURE,
OF
HEATHENS,
AND OF
CHRISTIANS;

From the Beginning of the WORLD, continually to this Day.

By Sir HENRY SPELMAN, Kt.
Wrote in the YEAR 1632.

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D E O,
E C C L E S I Æ,
E T
R E L I G I O N I.

*The Priests are appointed to discern between
Holy and Unholy, Clean and Unclean.*

In Sacrilegos.

Est Homini laqueus sacra vorare Dei.
Prov. 20. 25.

(anguis,
Anguſtam ingreditur phialam macilentior
Furtivóque oleum devorat ore ſacrum :
Intumuit venter Saturi, prohibétque recessus
Reddiderat prædam quam tulit uſque ſuam.
Evomit ; at factus jam furto pinguior, ipſa
Pinguedo miſerum profiliſſe negat.
Ingemit & carnem jejunans conterit alto
Singultu ; donec fiat, ut ante, macer. (rum
Sic tandem egreditur. Gens ô male conſcia re-
Sacrarum, exemplum ſumite ab angue pium.)

T H E
P R E F A C E.

TH E R E needs no more to recommend this Tract to every good English Christian, than the Nature of the Subject, and the Name of the Author. A Subject of the greatest Importance to the Honour of God, and the decent Exercise of Religion. An Author of profound Learning and true Integrity, who devoted his Studies to the more particular Service of this Church and Nation.

But for the Character of this honour'd Writer, and the full Account of his excellent Works, I refer to the Life of Sir Henry Spelman, lately prefix'd to the elegant Edition of his Posthumous Works, by the well known and well deserving Mr. Gibson; who has Candor enough to think it a pardonable Trespas, if I transcribe from Him, only so much as relates to this particular Treatise.

“ Another Work (saith he) in Vindication of the Rights of the Church, is
“ still in Manuscript, with this Title; The
History and Fate of Sacrilege, discover'd
by

The P R E F A C E.

by Examples of Scripture, of Heathens,
and of Christians ; from the beginning
of the World continually to this Day, by
Sir Henry Spelman, Kt. Anno Dom. 1632.
*The Account which the Oxford Antiquary
gives of it is this : “ In the Year 1663.
“ Mr. Stephens began to print the History
“ of Sacrilege, designed and began by
“ Sir Henry Spelman, and left to Mr. Ste-
“ phens to perfect and publish. But that
“ Work sticking long in the Press, both the
“ Copy and Sheets printed off, perisht in the
“ grand Conflagration of London 1666.”*
*“ I have been told by a learned Divine (since
“ a Prelate of our Church) that Mr. Ste-
“ phens was forbidden to proceed in an Edi-
“ tion of that Work, lest the Publication of
“ it should give Offence to the Nobility and
“ Gentry. But, whatever was the occasion
“ of its continuing in the Press till the Fire
“ of London, it has been taken for gran-
“ ted, that the whole Book was irrecoverably
“ lost ; and I was satisfied of the same, up-
“ on Mr. Wood’s Relation of the matter ;
“ till examining some Manuscripts, which
“ were given to the Bodleian Library, by the
“ late Bishop of Lincoln, I met with a Tran-
“ script of some part of it. Upon further
“ inquiry, I found other parts in other places ;
“ so that now the Work seems to be pretty
“ entire. “ He*

The PREFACE.

*“ He begins with a general definition
“ of Sacrilege ; then reckons up various
“ kinds of it, as to Places, Persons, and
“ Things ; after which, he enumerates (at
“ large) the many signal Punishments of it
“ among Heathens, Jews and Christi-
“ ans, describing more particularly the In-
“ stances of that kind, which have formerly
“ happen’d in our Nation. Then, he pro-
“ ceeds to give an Account of the attempt
“ upon the Lands of the Clergy in Henry
“ the IV’s time, and how it was disappoint-
“ ed ; afterwards he descends to the Suppres-
“ sion of Priories Alien in the Reign of
“ Henry the Fifth, and so on to the General
“ Dissolution under Henry the Eighth.
“ Here he shews us the several steps of
“ the Dissolution ; the King’s express Pro-
“ mise to employ the Lands to the Advance-
“ ment of Learning, Religion, and Relief
“ of the Poor ; with the remarkable Cala-
“ mities that ensued, upon the King, his
“ Posterity, his principal Agents in that
“ Affair, the new Owners of the Lands, and
“ the Lords who promoted, and Pass’d the
“ Dissolution Act ; concluding with a
“ Chapter, which contains The particulars
“ of divers Monasteries in Norfolk, where-
“ of the late Owners since the Dissolution,
“ are extinct, or decay’d, or overthrown
“ by*

The PREFACE.

“ by Misfortunes and grievous Accidents.

“ This (continues he,) is a short account of a large Work, wherein the judicious Author is far from affirming, that their being concern'd in this Affair, (either as Promoters of the Alienation, or Possessors of the Lands) was directly the occasion of the Calamities that ensued. On the contrary, he declares more than once, that he will not presume to judge of the secret methods of God's Providence; but only relates plain Matters of Fact, and leaves every Man to make his own Application; tho' it must be granted, that many of the Instances, (and those well asserted) are so terrible in the Event, and in the Circumstances so surprising, that no considering Man can well pass them over, without a serious Reflection. This Discourse might have appear'd among his other Posthumous Works, but that some Persons in the present Age, would be apt to interpret the mention of their Predecessors, (in such a manner, and upon such an occasion) as an unpardonable Reflection upon their Families.

To this fair account of the late Editor I have nothing more to add, but This, that in him there might be prudential Reasons to exclude this Treatise from the Volume of Reliquiæ

The PREFACE.

liquiæ Spelmannianæ. But it has happen'd, that a true Copy of the Manuscript is now fall'n into the Hands of (it seems) a less discreet Person, who will e'en let the World make what Use of it they please. But, to prevent all suspicion of any indirect dealings in Mr. G-----, I do him this Justice, to averr, That he is no way, either by Advice, or Consent, or so much as Connivence, privy to the Publication of it.

There is one other Office of Respect due to the Ashes of the Venerable Author, which is to observe, that his accuteness of Thought, and propriety of Style, and other unaffected Talents of his Mind, and Pen, are not to be measured only by this one Performance; for indeed, this History of Sacrilege, seems the most Abortive of all his other Posthumous Works. At least, as we now find it, we have but the rough Draught of some Noble Structure which he had wisely projected within himself, to be improv'd and compleated at his own leisure; and therefore the Abruptness here, and the Prolixness there, and the many little defaults of Language and Connexion, wou'd derogate from so great a Hand; but that the ruder Stroaks of some few Artists will be ever more admir'd, than the finish'd Pieces of several Others.

T H E

THE
HISTORY
OF
SACRILEGE.

CHAP. I.

SECT. I.

The Definition of Sacrilege, with the several Kinds thereof, manifested out of Scripture; together with the Punishments following thereupon.

Sacrilege is an invading, stealing, or purloining from God, any Sacred thing, either belonging to the Majesty of his Person, or appropriate to the Celebration of his Divine Service.

B

The

The History of Sacrilege.

The Etymology of the Word implieth the Description: for *Sacrum* is a *holy thing*; and *legium à legendo*, is to *steal*, or *pull away*.

The *Definition* divides it self apparently into two Parts; *viz.* Into *Sacrilege* committed immediately upon the Person of God, and *Sacrilege* done upon the Things appropriate to his Divine Service.

That of the *Person* is, when the very Deity is invaded, profaned, or robb'd of its Glory: Of this Kind was that Sacrilege of *Lucifer*, *Esay* 14. 14. that would place his throne in the north, and ascend above the clouds, and be like the most Highest; *similis ero altissimo*: Of this Kind is all Idolatry; and therefore when the *Israelites* worshipped *Baal-peor*, that is, the God of the *Madianites* upon the Hill *Pegor*, al. *Phagor*, it is said in *Jerome's* Translation, *Numb.* 25. 18. to be *Sacrilegium Phagor*, the Sacrilege committed upon Mount *Phagor*. So when the Style of God is bestow'd upon Stocks or Stones, or living Creatures; or when Man in Pride of *Lucifer* will be call'd God, as *Alexander*, *Caius Caligula*, *Domitian*, *Nero*, and others. In this high Sin are Blasphemers, Sorcerers, Witches and Inchanters: And as it maketh the greatest

est Irruption into the glorious Majesty of Almighty God, so it maketh also the greatest Divorce berwixt God and Man.

In this Sin above all others, was *Satan* most desirous to plunge our first Parents *Adam* and *Eve*; that as himself by it had fallen from all Felicity, so he might draw them likewise into the same Perdition: *You shall be, saith he, like God, knowing good and evil.* That Divine Faculty of *knowing good and evil*, tickled the itching Humour of a weak Woman, and to be *like God*, fired her wholly with Ambition, and carried her and *Adam* into the highest Kind of *Sacrilege*, committing thereby Robbery upon the Deity it self: for so it is censur'd, *Philip. 2. 6.* where it is declared, that to be *equal with God* was no robbery in the Second *Adam*, implying by an *Antithesis*, that it was a Robbery (and so a *Sacrilege*) in the First *Adam*; who is also guilty in the other Kind of *Sacrilege*, by taking the forbidden Fruit reserv'd from him, as the Priest's Portion; for Knowledge belongeth to the Priest.

Thus the first Man that was created fell into *Sacrilege* several ways, and so did also the first Man that was born of a Woman. *Cain* bringeth an Oblation

to God, but sacrilegiously either withholding the best of his Fruits, and offering the worst, as some conceiv'd, *rectè offert, sed non rectè dividit*, or doing it hypocritically, as the later expoundeth it; which soever it was (and like enough to be both ways) he robb'd God of his Honour and Divine Faculty of knowing all things: he granted him to be Omnipotent but not Omniscient; he did not think him to be *καρδιογνώστης*, to know the secret Thoughts of a Man's Heart: upon which reason St. Ambrose chargeth him also with another Sacrilege (*de Paradiso*, cap. 24.) in answering God, that he could not tell what was become of his Brother, when himself had murthered him; *crimine Sacrilegii* (saith Ambrose) *quod Deo credidit mentiendum*, with the Crime of Sacrilege, in that he durst lye to God's own Face: A Pattern to the Sacrilege of *Ananias* and *Sapphira* in the *Acts of the Apostles*.

To my Understanding *Cain* is yet chargeable with another grievous Sacrilege, even the Murther of his Brother; for in it he destroy'd the Temple of God, and in that Temple the very Sacred Image of God: *Do ye not know*, saith St. Paul, *2 Cor. 3. 16. that you are the temple of God,*
and

and that the spirit of God dwelleth in you? and again positively, 2 Cor. 6. 16. *Ye are the temple of the living God.* This Temple did Cain sacrilegiously destroy, and the Spirit of God which dwelled in it, did he also sacrilegiously deface and expell; even that holy Spirit was the very Image of God, for *in the image of God created he him,* Gen. 1. 27.

Thus it appeareth, that *Sacrilege* was the first Sin, the Master-Sin, and the common Sin at the beginning of the World, committed in Earth by Man in Corruption, committed in Paradise by Man in Perfection, committed in Heaven it self by the Angels in Glory; against God the Father by arrogating his Power, against God the Son by contemning his Word, against God the Holy Ghost by prophaning things Sanctified, and against all of them in general by invading and violating the Deity. Let us now see how God revenged himself upon Sinners, in this kind, and by way of Collation apply it to our selves: for his Wisdom and Power and Justice are the same perpetually.

S E C T. II.

The Punishment of Sacrilege in Lucifer and the Angels, upon Adam, Eve, and Cain, and upon the old World, by the Flood, and upon them that built the Tower of Babel, Nimrod, and others.

First, He punished them by disinheriting and casting them out of their Original Possession. *Lucifer* is cast out of Heaven ; *Adam* and *Eve* out of Paradise ; *Cain* (whose Name signifies a Possession) out of his Native Possession, to be a Runnagate upon Earth : All of them depriv'd of the Favour of God, and all of them subject to a perpetual Curse. *Lucifer* to perpetual Darkness, *Adam* to perpetual Labour, and *Cain* to perpetual Fear and Instability : By perpetual, I mean, during their Lives ; for at their Death they all meet in Eternal Damnation. The Life of Satan is till the Day of Judgment ; so, though he liveth so long, he reigneth in Labour and Travel to work Wickedness : there is his End, and then is the time of his further and Eternal Punishment ; then shall he and
all

all his Angels be cast into *everlasting fire*, *Matt.* 25. 41. 46. there I leave both him and them hopeless of Mercy, which notwithstanding is graciously extended to *Adam* and his Posterity repenting, by the meritorious Passion of our Saviour, who to expiate the Sacrilege committed by Man, in aspiring to be like God, debased himself, being God, to become a Man : And as Man would have left the Earth, and have scaled the Heaven, so He left the Heaven, and came down into the Earth, living here in Subjection to Man, when Man himself would not be subject to God : Therefore (*ut contraria contrariis curantur*) as the Sacrilege was a Capital Sin, that contained in it many other specifical Sins, Pride, Ambition, Rebellion, Hypocrisie, Malice, Robbery, and many other hellish Impieties ; so for a punctual Satisfaction he made himself a Capital Sacrifice, that contained innumerable Graces, Humility, Contempt of the World, and of himself, Obedience, Sincerity, Love, Bounty, and all other Celestial Virtues.

The Contemplation of this exorbitant Mercy, which I leave to be sounded forth by the Golden Trumpets of the Church, hath led me a little forth of my Course.

I return to *Adam* and his Posterity, and will go on with them safely, as I find them left in the hands of Justice, and the dint of the Curse. *Adam* in his Children, and they in him are all unhappy: His good Son *Abel* is cruelly murdered and by whom? but (to encrease his Grief) by his other Son *Cain*, who according to the Law of Nature ought to dy for it, as himself confesseth, *Gen.* 4. 14. and then was *Adam* destitute of them both. Yet so is he notwithstanding; for his Son *Cain*, the Murderer, is a condemned Person, a banished Man, and a continual Fugitive to save his Life; which nevertheless was at length casually taken from him by the hand of *Lamech*; as *St. Hierom* (out of an Author (reporteth ad *Damasum*, p. . . . Tom. Thus two of *Adam's* Sons died unnaturally, and all the rest, except *Seth*, living wickedly, are not therefore mentioned in Holy Scriptures. Touching their worldly Affairs, all was evil, and out of course; Labour, and Sweat, and Sorrow vex their Persons; the Beasts of the Earth, and the Fowls of the Air, that formerly were subject to *Adam*, will rebell and become his Enemies; the Earth, that formerly gave him Sustenance of her own accord, will now yield nothing

thing, but by compulsion; and is besides unto him both false and refractory: He commits his Corn unto it, and it renders him *Thistles* and *Weeds*; he planteth his Vineyard in it, and it bringeth him *Thorns* and *Briars*: All the Works of Man are now in the *sorrow of his hands*, Gen. 3. 17, 18, 19. *The thoughts of his heart are only evil continually*, Gen. 6. 5. and *the earth is corrupt before God, and full of cruelty*, ver. 11.

Thus the Soul, the Body, the Mind, and the Manners of Men, the Nature of Beasts and Fowls, and the Condition of the Earth it self being wholly altered from the Original Constitution, and corrupted by the Contagion of Sacrilege, it pleas'd the Justice of God to bring the Flood upon the Earth, to sweep away all the Posterity of wicked *Cain*, in the seventh Generation; and not to spare any either of *Adam's* Line, or of Righteous *Seth's* Generation, and his Family, as a Type of the Sacred Portion appropriated to his Worship, which those Sinners of the old World had so much corrupted. Thus for *Sacrilege* was the whole World destroy'd; in that Universal Destruction was nothing saved, but the Tenth Generation; that out of it, as from a better Root,

Root, the New World might be produced and replenished.

But the Coals of that old Ambition (which before the Flood, being once fir'd by Satan in the Hearts of our first Parents, pricked them on in a Desire to be like Gods) came by propagation of Original Sin, to be kindled again after the Flood, in the proud Builders of the Tower of *Babel*, who by their miraculous Work would also be like Gods ; and by giving themselves a Name upon Earth, live (as it were) eternally ; and withal, provide so against the Hand of God, as they would be no more in danger of drowning. Go to, (say they) *let us build us a city and a towre, whose top may reach up unto heaven, Gen. 11. 4. that we may get us a name, lest we be scattered upon the whole earth.* These were the Giants spoken of by the Ancients, that did *bellare cum diis* ; they preferr'd their own Glory before the Honour of God, and that Calvin termeth----- *Sacrilegam audaciam quæ prorumpit contra Deum ipsum, & Gigantum more cælum oppugnat* : A sacrilegious Insolence that breaketh out against God himself, and like the Giants assaults him. See the Punishment ; Their sacrilegious Interest is miraculously defeated by God's
own

own immediate Hand, their Language confounded, their Society broken ; they are cast out of their ancient Habitation, and that which they most feared falleth upon them ; to be scattered over all the face of the Earth, and to be bereaved of their Friends and Kindred. For it is said, they understood not *labium proximi sui*, the Language of their Friends and Neighbours, and were thereby compelled to leave them, as if they had been dead, and their Familie extinct, and to associate with those whom they did understand.

Besides this, as there fell a grievous Curse upon the Posterity of *Adam* and *Cain* for their Sacrilege, so (the *Divines* observe) did there also upon the whole Posterity of their Children, that is, upon the whole World. *Hodiè mundus hanc calamitatem sustinet*, saith *Calvin*, The whole World at this day, feeleth the Evil of this Curse of the Confusion of Languages ; for by it the strongest Bond of Humane Society and Concord is broken, the Hearts of Men alienated one from another, their Means of Commerce taken away, their Manners changed, and their Minds, Thoughts, Studies, and Dispositions contrary for the most part, and repugnant.

Sacri-

Sacrilege, being thus got up again, bringeth forth immediately the other Branches of Impiety: for *Nimrod*, the proud Hunter, and chief Builder of the Tower of *Babel*, is not satisfied with being like a God, but is adored of his People as a God indeed, and at length so taken of all the *Gentiles* under the Name of *Saturn*, or *Saturnus Babylonicus*. So, after him, is his Son, *Jupiter Belus*, whom the Scripture calleth *Bel*, *Baal*, and likewise many other of their Children and Posterity, by whom the World in a short time becometh full of Gods: And though they daily saw these their Gods to grow old and feeble, and to die like Men, and to rot and putrifie like the basest Creatures; yet such was their Stupidity, that out of Wood and Metal they framed their Images, and styling those blockish Lumps by the Names of Gods, erected Altars and Temples to them; and honouring them with the Rites of Sacrifices and Divine Worship, belonging only to the True Living God, did thus bring the Abomination of Idolatry over all the World.

How fearfully God punished this high Kind of Sacrilege, appears abundantly in the Book of *Josuah* and other Scriptures; all

all the Kingdoms of *Canaan*, where it first began to spread it self, were so universally devour'd with Fire and Sword, as never any under the Sun were like unto them. Yea, when there were strange Gods in the House of *Jacob*, both against his Will, and perhaps without his Knowledge, yet the Hand of God was so upon his House, as that his Daughter *Dinah* is ravish'd, his Sons *Simeon* and *Levi* commit a cruel Murther on the *Sichemites*; *Jacob* thereby liveth in Grief and Fear of his Neighbours, his Wife *Rachel* dieth in Child-bed, and his Son *Reuben* committeth Incest with his Concubine *Bilhah*, *Gen.* 34. 2, 26. & 35. 19, 22.

What should I tell of the 30000 slain at once, about the *Golden Calf*, *Exod.* 32. 28. How for *Solomon's* Idolatry his Issue lost the Kingdom of *Israel*, *1 Kings* 12. 20. How *Israel* it self was carried Captive into *Babylon*, *2 King.* 17. 4. How *Manasses* is taken Prisoner by the *Assyrians*, *2 Chron.* 35. 11. his Son *Amon* slain by his Servants, *2 Kings* 21. 23. his Grand-Child *Josias*, a good King, yet also slain, *2 Kings* 23. 3. and his Eldest Son, *Jehoahaz*, reigning after him, taken Prisoner by *Pharaoh Nechoh*, and dying in *Egypt*; his second Son, *Jehoiakim*, succeeding

ceeding, taken also Prisoner by *Nebuchadnezzar*; *Jerusalem* spoiled, and he, his Princes, People, Treasure, and Golden Vessels of the Temple all carried to *Babylon*, and all for Idolatry, 2 *King*. 24. 2. 25. 1. For *Jehoram's* Idolatry *Jerusalem* is taken, he with his Wives and Treasure; and all his Sons, save the Youngest, slain; and himself, after a long tormenting Disease, hath his Guts fall out, 2 *Chron*. 21. 17, 18, 19. So *Amaziah* seeth *Jerusalem* defaced, the Temple spoiled, his Treasure carried away, and himself a Prisoner; and being restored, driven out by Treason, and slain at last, 2 *Chr*. 25. 14, &c.

I will wade no farther in this Kind of *Sacrilege*, which is never pass'd over in Scripture, but with some Remarkable Punishments: Our Country, I hope, doth not at this Day know it.

SECT.

S E C T. III.

Of the other Sorts of Sacrilege, commonly so called, as of Time, Persons, Function, Place, and other things consecrated to the Worship of God. And first of Time, in profaning the Sabbath.

I Come now to the second Part, which indeed is that, which the Schoolmen and Canonists only call Sacrilege, as tho' the former were of too high a Nature to be express'd in this Appellation: so exorbitant a Sin, as that no Name can properly comprehend it. Θεομαχία, a Warring against God, and θεοβλαβεία, a direful Violence upon Divine Majesty, a superlative Sacrilege.

The other and common Kind of *Sacrilege*, is (as was said) a violating, mis-using, or a putting away of things consecrated or appropriated to Divine Service, or Worship of God: It hath many Branches, *Time, Persons, Function, Place*; and materially, *Omne illud* (saith *Th. Aquinas*) *quod ad irreverentiam rerum sacrarum pertinet, ad injuriam Dei pertinet, & habet Sacrilegii rationem*, 2^a 2^a.

qu.

qu. 99. art. 1. This Description of *Sacrilege* may well enough be extended further than *Aquinas* did perhaps intend it, to the former or superlative Kind.

Sacrilege of Time is, when the *Sabbath*, or the *Lord's Day*, is abused or profaned: This God expressly punish'd in the *Stick-gatherer*. Some *Canonists* seem not to reckon this under the common Kind of *Sacrilege*, *Soto, de justitia & jure, lib. II. qu. 4. fol. 50. 6.* So that in all that followeth we shall run the broken Way of the *Schoolmen* and *Canonists*.

S E C T. IV.

Sacrilege of Persons, that is, Priests and Ministers consecrated to the Service of God, and the Punishments thereof.

S *Acrilege against the Person* is, when Priests or Ministers of God's Divine Service, are either violated, or abused: Again; *Fear the Lord, and honour his Priests, Eccclus 7. 29, 31. For he beareth the iniquity of the congregation, to make an atonement for them before the Lord, Deut. 8. 17. For the Levite is separate to the Lord, to minister unto him, to bless thee in his name, Deut. 10. 8. therefore when*
Micah

Micah had got a *Levite* into his House, he rejoiced, and said, *I know that the Lord will be good unto me, seeing I have a Levite to my priest*, Judg. 17. 13. *Touch not mine anointed, nor do my prophets no harm*, Psal. 105. 15. *Mine anointed*, that is, not *my Kings*, nor *my Priests*; and Deut. 12. 19. *Beware that thou forsake not the Levite, as long as thou livest upon the earth*; Beware, saith God, as intimating Danger and Punishment to hang over their head, that offered otherwise; and what? not for wronging the *Levite*, (a thing too impious) but for not loving and cherishing him all the days of thy Life. I must here note, as it cometh in my way, the remarkable Justice and Piety of *Pharaoh* towards his Idol Priests; that when by reason of the Famine he had got and bought unto himself all the Money, Cattle, Lands, Wealth, and Persons of the *Egyptians*, yet stretched he not forth his Thoughts to the Lands or Persons of his Priests; but, commiserating their Necessity, allowed them a at his own Charge, that they might both live and keep their Lands, Gen. 47. 22. *Musculus* hereupon infers, *Quantum sacrilegium est in nostris principibus, negligi legitimos probosq; sacrorum ministros?* How great
C a Sacri-

a Sacrilege is it in our Princes, that the good and lawful Ministers of Holy things are thus neglected? It is to be noted, That as *Micah* expected a Blessing from God, for entertaining an Idolatrous Levite into his House; so *Pharaoh's* Piety towards his Priests, wanted not a Blessing from God upon his House, though God hated both the Idolaters and Idolatry it self.

Let us see how *Sacrilege* in this Kind hath been punished. The *Benjamites* of *Gibeah* wronging a Levite villainously, in abusing his Wife, *Judg.* 19. 25. *Gibeah* is therefore destroyed with Fire and Sword, above 26000 valiant Men of the *Benjamites* slain, and the whole Tribe almost wholly rased out of *Israel*, with their Cities and Castles, *Ch.* 20.

Jeroboam making Golden Calves driveth the Priests of the Lord out of *Israel*, and makes himself other Priests, not of the Tribe of *Levi*: for this he is overthrown by *Abiah* King of *Judah*, and 500000 of his Men slain, his Son taken from him, and his Posterity threatned to be swept away like *Dung*; and those of them that died in the city, to be eaten of dogs, those in the fields, by the fowls of the air, 2 *Chron.* 13. 9. 1 *King.* 14. 10. *Jeroboam* also stretched but out his hand
against

against the Prophet to have him apprehended, and it is presently *withered*, 1 Kings 13. 4.

Joash commanded *Zacharias*, Son of *Jehoiada* the Priest, to be slain *in the court of the Lord's house*: this done, he is overcome the next Year following by the *Aramites*; all his *Princes* are slain, his *Treasure* and the *Spoil* is sent to *Damascus*, himself left afflicted with great *Diseases*, and at last *murthered in his bed* by his *servants*, 2 Chron. 24. 21, &c.

Zedekiah King of *Judah* casteth *Jeremy* the Prophet first into Prison, then for a season into the *Dungeon*, and useth him harshly, Jer. 32. 3. 37. 21. 38. 9. He and those that counselled him to it, are overthrown by *Nebuchadonosor*, *Jerusalem* taken, his Sons *slain* before his Eyes, and then his Eyes *put out*, and the People *carried captive to Babylon*: but *Jeremiah* himself is set at liberty, and well intreated by his Enemies the *Chaldeans*, Jer. 39. 1, &c.

S E C T. V.

Sacrilege of Function, by usurping the Priests Office; and the Punishment thereof.

Sacrilege of Function is, when those that are not called to the Office of Priesthood or Ministry, do usurp upon it. So Gideon made an Ephod, (that is a Pontifical Ornament of the Tabernacle) not at Shilo, but in his own City Ophra, whereby the Israelites fell to worship it: or, as others think, that he made all the things of the Tabernacle, whereby the People were drawn to worship there, and not to go to Shilo, where the Tabernacle was. This (saith the Text) was the Destruction of Gideon and his House; for his Son Abimelech, rising against his Brethren, slew 70 of them upon a Stone, and then with a Stone cast upon him by a Woman, himself was first brained, and after by his own Commandment, thrust through by his Page, *Judg.* 8. 27. and 9. 6.

Saul takes upon him to offer a burnt Offering to God in the Absence of *Samuel*.

The

The Kingdom therefore is cut from his Family, 1 Sam. 8. 9. and nothing after prospers with him, but he runneth into other Sins, as that of sparing *Agag* and the Cattle. He is overthrown by the *Philistines*, himself and three of his Sons are slain by them, 1 Sam. 3. 6. *Isbbofbeth*, a fourth Son, by Treachery, 2 Sam. 4. 6. and seven more are hang'd for appeasing of the *Gibeonites*.

Uzzah being no *Levite*, stretched forth his hand and stayeth the Ark from falling: It seemed a pious Act, yet God presently struck him dead for it, 2 Sam. 6. 6, 7.

Uzziah the King, in spight of the *Priests*, goeth into the *Sanctuary*, and would burn Incense, which belonged only to the *Priest's Office*. This (saith the Text) was his Destruction, for he *transgressed against the Lord*, therefore whilst he was yet but about it, having the Incense in his hand to burn it, *the leprosie presently rose in his forehead*; so that he was not only constrained to haste himself presently out of the Temple, but to live all his Life after sequestred from the Company of Men; and, being dead, was not buried in the *Sepulchre* of his Fathers,

but in the *Field* there a-part from them,
2 *Chron.* 26. 16, &c.

Let those that have *Impropriations* consider, whether these *Cases* concern not them ; for, like *Uzzah*, they stretch out their hands to Holy Things, (but would God it were to no worse intent) like *Gideon*, they bring them into their own Inheritance, and like *Saul* and *Uzziah* they take upon them the *Priest's Office* : For they are Parsons of the *Parish*, and ought to offer up Prayers for the Sins of the People.

S E C T. VI.

Sacrilege of Holy Places, Churches, and Oratories consecrated to the Honour and Service of God : And the fearful Punishments thereof shewed by many Examples.

S *Acrilege of the Place*, is, when the Temple or the House of God, or the Soil that is consecrated to his Honour is either violated or profaned. When God was in the fiery Bush at *Horeb*, the place about it was presently sanctified, so that *Moses* himself might neither come near the Bush, nor stand a-loof upon the
holy

holy Ground with his Shooes on, but in Reverence of the Place must be bare-footed, *Exod. 3. 5.* So when God descended upon Mount *Sinai*, his Presence made the Place round about it Holy. He commanded therefore that *Marks* should be set upon the *Border*, to distinguish it from the other Ground; and that if *Man* or *Beast* did but *touch* it, they should be either *stoned*, or *thrust through with a dart*, *Exod. 19. 21.*

Thus afore the Law; when the Law was given, first the *Tabernacle*, and then the *Temple* were full of *Sanctification*, both by the *Presence of God*, and by the *Decree of his Mouth*, as appeareth abundantly in Scripture, *Ex. 40. 34, 35. 1 King. 8. 10, 11.* Therefore grievous Punishments were always inflicted upon such as did violate them in any thing. *If any man* (saith the *Geneva Translation*) *destroy the temple of God, him shall God destroy; for the temple of God is holy, 1 Cor. 3. 17.* The *Greek* is much more copious, and doth not restrain it to them only that *destroy* the *Temple*, but extendeth it to all that either *destroy* or *abuse* it in any sort; *Εἰ τις τὸ ναὸν τοῦ θεοῦ φθείρῃ, φθεیرهῖ τὸ τεῖχος ὁ θεός. ὁ γὰρ ναὸς τοῦ θεοῦ ἅγιος ὅτινές ἐστε ὑμεῖς.* The vulgar *Latin* doth well express it; *Si*

quis templum Dei violaverit, disperdet eum Deus, &c. for the word *φθείρω*, is *corrumpto, vexo, calamitatem infero, perdo, defloro, violo, vitio*; so that it contains as well the lesser Injuries done to the Temple, as that great and Capital Crime of destroying it: but because the Apostle useth one word in both Places, *φθείρει*, and *φθερεῖ*, they likewise in the would have one word in both places upon the word *destroy*, which to my understanding is too particular, and might have been better expressed by a word of more general Signification; as to say, If any Man spoil the Temple of God, God shall spoil him; that is to say, If he spoil the Temple, either by destroying it, or defacing it, or violating it in any Course, as by robbing, stealing, or taking from it any Ornaments, Goods, Rights, Means of Maintenance, or by abusing it in any manner whatsoever, God shall spoil him in one sort or other, as of his Patrimony, Lands, Goods, Liberty, Pleasures, Health, and Life it self; Children, Family, and Posterity; and not so only, but by casting also upon him divers fearful Visitations and Misfortunes, more or less, as in his Wisdom shall soon The word *destroy* is not properly said of
any

any Punishment that tendeth only to work Amendment: and God doubtless often spoileth a Man of the things he delighteth in, not to his whole Destruction, but to awaken him to Amendment.

Let us see in what manner God hath punished this kind of *Sacrilege* among the *Jews*.

In the time of the Law, though frequent Examples are not to be expected, for that there was but one Temple of God in both the Kingdoms of *Judah* and namely, that of *Jerusalem*, built by *Solomon*, and for the most part, preserved in after Ages. Another there was at *Samaria* which builded upon *Mount Gerizim*, like to that of *Jerusalem*, by Licence of *Alexander* the Great, and being afterward destroy'd by *Hyrchanus*, King of *Judah*, gave occasion to the *Samaritan* Woman to say unto Christ, John 4. 20. *Our Fathers worshiped in this Mountain-----*. A third also for the dispersed Jews in *Aegypt* built by *Onias* Son of *Onias* the High-Priest, in the time of *Antiochus Epiphanes*, *Joseph. Antiq.* l. 12. c. 14. & *de Bello Judaico*, c. 7. But these two being against the Commandment of God (who would have no Temple but at *Jerusalem*) I meddle not with,
nor

nor with the Synagogues of the *Jews* being many in every City, 480. in *Jerusalem* instituted for Strangers, as the Temple was for the Citizens, and erected of later time without any mention of them in the Old Testament or Books Apocryphal : Let us see, I say, Examples of this kind.

Nadab and *Abihu*, Sons of *Aaron*, polluted the Tabernacle, by neglecting the sanctified Fire of the Altar, and offering Incense by strange and common Fire ; they were therefore devoured by strange Fire sent upon them by the Lord himself.

Hophni and *Phinehas*, the Sons of *Eli*, made a Sacrilegious Rapine upon the Offering of the Lord, upon the Fat, and upon the Flesh, and upon the Holy Portion : polluting also the Sanctified Place, with sacrilegious Adultery, 1 *Sam.* 2. 12. God termeth this a dishonouring himself, and saith (*ver.* 30.) *Them that honour me, I will honour ; and they that despise me, shall be despised.* Hereupon, he threatneth, First, To cut off the arm of *Eli's* Father's house, (*i. e.* the Authority and Honour of the Priesthood ;) which was performed when *Solomon* cast out *Abiathar* of *Eli*, out of the Priest's Office, and

and bestowed it on *Zadock*, being of another Family, 1 *King.* 2. 26. Secondly, That all of his Family should die before they came to be old; which himself did partly see in his own Sons. Thirdly, That his sons *Hophni* and *Phinehas* should die both in one day. Fourthly, That he should see his enemy possess his office, and that the remnant of his family should crouch, and be suitors to him for relief and favour. All which undoubtedly came to pass: And yet with all this was not the Wrath of God appeased; but spreading it self into a further Agony of Indignation, fell not only upon the whole People of *Israel*, but also upon the holiest Monuments of the Glory of God. The Word of the Lord became rare and precious: There was no manifest Vision: The Army of *Israel* is beaten by the *Philistines*, and about 4000 of them slain in one Battle, and 30000 in another: The Ark of God taken Prisoner, and carried Captive into the House of *Dagon*, the *Philistines* Idol: *Hophni* and *Phinehas* died: *Eli* falleth backward and breaketh his Neck: The Wife of *Phinehas* falleth untimely into Travail, and dieth with Grief, (1 *Sam.* chap. 2. 3, 4.) Fourscore and five Priests of *Eli's* House are, at *Saul's* Commandment,

ment tyrannously slain all in one Day. *Nob* the City of the Priests, with the Men, Women, Children, Sucklings, Oxen, Sheep, and Asses all destroyed (22. 18.) And finally, to cut the Priesthood for ever from the House of *Eli*, *Solomon* cast *Abiathar* out of it (being the fourth in Succession after *Eli*), and brought in *Zadock* of another Family, (1 *Chron.* 6. 8.) Oh the dreadful Justice of Almighty God ! But such of old was the Fruit of Sacrilege ; and such Effects it still produceth.

Joash stoned *Zachariah* in the Court of the Temple. This double Sacrilege of Person and Place, was punished by the Slaughter of his People, Loss of his Treasure, Diseases of his Body, and Murther of his Person, as we have already cleared in *Sacrilege of the Person*.

So *Uzziah* entering the Sanctuary by force, and attempting the Priest's Office in burning Incense, committed *Sacrilege of Place and Person*, was punished as we have cleared,

Ahaz committeth Idolatry, and spoileth the Temple of the Treasure, and some other Ornaments. He is first given into the hands of the *Azarites* or *Assyrians* ; then *Pekah* King of *Israel* slayeth 120000 of his Soldiers,

Soldiers, all in one day, and taking 200000 Women and Children Prisoners, took away also much Spoil, which they brought to *Samaria*. The *Edomites* also beat him, and captivated his People; and the *Philistines* took and inhabited many of his Cities. In this Affliction he farther spoileth the Temple of the Vessels, and shutteth it up; and, dying an Idolater and Sacrilegious, is not buried in the Sepulchre of his Father, but a-part in *Jerusalem*, 2 *Chron.* 28.

Nebuchadonosor, otherwise called *Nebuchadnezzar*, spoileth the Temple, carrieth thence all the Treasure and Holy Vessels, 2 *King.* 24. 13. slayeth those that were fled thither for Safety; after by his Servants burnt it, 2 *Chron.* 36. 17. He is stricken with Madness, cast out of his Kingdom, liveth among Beasts, and like a Beast, feedeth upon Grass till his Hairs were grown like Eagles Feathers, and his Nails like Birds Claws, *Dan.* 4. 3. And in the Days of his Grand-Child was his Family clean extinguished, and his great Empire taken from him by Force, and given to the *Persians*, *Dan.* 5.

Antiochus Epiphanes, Son of *Antiochus* the Great, King of *Syria*, entereth into the Sanctuary, and taketh away the Golden

den Altar, and the Treasure of the Temple, even 1800 Talents. Presently his Posterity and Glory altereth, his Captains are slain, his Armies beaten, and all his Affairs were so unfortunate, that calling his Friends unto him, confesseth, that he was fallen into that Adversity and Flood of Misery, for that Evil he had done at *Jerusalem*, *For I took, saith he, all the Vessels of Gold and Silver that were in it, and I know that these Troubles are come upon me for the same Cause ; and behold I must die with great Sorrow, in a strange Land.* Thus in

He had a violent Fall out of his Chariot, and he was tormented with an horrible Disease ; Worms came out of his Body, and his flesh fell off for pain, and no Man could endure his Stink, 2 Maccab. 9. 7, 8, &c.

Passions of Grief he ended his Days, *cap. 6. 11.* Yet did not this end his Tragedy, for his Son *Antiochus Eupater* was depriv'd of his Kingdom by his Uncle *Demetrius*, and put to Death : and altho' *Alexander Epiphanes*, his other Son, a Brother of *Antiochus Eupater*, recover'd the Kingdom, and slew *Demetrius*, and fortified himself by the Marriage of *Cleopatra*, Daughter of *Ptolemy* King of *Ægypt*, to his great Happiness, as he thought, yet God turned it to his own Destruction ; for *Ptolemy* took both her and the Kingdom from him, and gave them to his Enemy

Enemy *Demetrius Nicanor* ; and whilst he fled to save his Life, to his Friend *Zabdiel the Arabian*, he struck off his Head, and sent it to *Ptolemy*, 1 *Maccab.* 11. 9. notwithstanding this, his Son *Antiochus Theos*, being but a Child, by the Help of *Tryphon*, was restored to his Father's Kingdom, and overthrew *Demetrius Nicanor*, *Cap.* 11. 54. who flying, is imprisoned by *Arsaces King of Persia*, *Cap.* 14. 2. and after slain : so that *Antiochus* seemeth not secure, but the Hand of God is still upon the Posterity of *Antiochus Epiphanes* the Sacrilegist ; for even now doth *Tryphon* himself murther his Grand-child *Antiochus Theos*, and, ending that Line, usurpeth the Kingdom, 1 *Maccab.* 33. 31. Within 30 Years after the Sacrilege.
Read 2 *Maccab.* 9. 7.

Touching the Sacrilegious Attempt made by *Antiochus* and some of his Soldiers, upon the Temple of (or *Diana*, as *Lyra* taketh it) in *Persia*, and the terrible Destruction that fell immediately upon them, mentioned, 2 *Macc.* 1. 16. I pass it over, as not belonging to this place.

Heliodorus the Treasurer of King *Seleucus*, is sent by his Master to fetch the innumerable Money that was in the Temple of *Jerusalem*, not belonging to the Provision

Provision of the Sacrifices, but deposited there in safety, for Widows and Orphans. The high Priest *Onias* declareth to him, that there was not above 400 Talents of Silver, and 200 of Gold : and both he and the rest of the Priests, and the rest of the City, prayed instantly to God to preserve the Treasury ; notwithstanding *Heliodorus* and his Souldiers approach unto it, and presently there appeared a terrible Man on Horse-back, richly barbed, between two young Men of notable strength, and the Horse running fiercely upon him, struck him on the Breast with his Fore-foot, and the young Men scourged him continually with many fore stripes : so that *Heliodorus* falling to the Ground, and covered with great Darknes, was carried away in a Horse-Litter, desperate of Life, till by Entreaty *Onias* prayed for him, and thereupon the young Men appearing again to *Heliodorus*, willed him to give *Onias* thanks, because God for his sake had spared his Life. *Seleucus*, after this, would have sent another, but *Heliodorus* advising him to send his Enemy he gave it over, 2 Macc. 3. 38, 39. *If thou hast an enemy or traytor send him thither, and thou shalt receive him well scourged : for in that place, no doubt, there is an especial power*

power of God: for he that dwelleth in heaven hath his eye on that place, and defendeth it, and he beateth and destroyeth them that come to hurt it.

Lysimachus, a Man of great Power in *Jerusalem*, Brother and Deputy to *Menelaus* the High Priest, purloineth much of the Golden Vessels, and in the *Geneva* Translation is termed a Church Robber. He falleth into hatred of his Country-Men, the Jews, and having about Three thousand for his Guard, is notwithstanding in a Tumult of the People oppressed with Clubs, Dust, and Stones, and in that Manner slain near unto the Treasury with some of his Company, many others of them being wounded, 2 *Macc.* 4. 39.

Callisthenes who had set fire upon the holy Gates flying after into a Cottage, the same was also set on fire and he burned in it, 2 *Macca.* 6. 33.

Menelaus having obtained by Money the High-Priesthood stealeth certain of the Golden Vessels out of the Temple, giving part away, and selling part unto the *Tyrians* and others, 2 *Maccab.* 4. 32. he is afterwards accused to *Antiochus Eupater* to have been the Author of the evils in *Judaea*, and for the *Sacrilege* committed by him about the Holy Fire and

D

Ashes

Ashes of the Altar, he is put to death at *Berea*, by an Engine upon the Top of an high Tower, ordained for the Punishment of *Sacrilege*, and other great Offences, by overwhelming the Offenders with Ashes; and, being dead, he must not be buried, for that he was a *Sacrilegist*, *2 Maccab. 13. 4.* Let those Clergy-Men that defraud their Churches of their Lands or Goods consider this Example.

Nicanor, Governour of *Judea* under *Eupater*, (stretching forth his Hand toward the Temple) sweareth, That if *Judas Maccabæus* were not delivered unto him Prisoner, he would make it a plain Field, and break down the Altar, and erect an Temple to *Bacchus*. At the next Encounter *Judas* with a small Power slayeth 35000 of *Nicanor's* Army, and among them, unwittingly, *Nicanor* himself, whose Head, and the Hand with the Shoulder, that he had stretched forth against the Temple, he caused to be cut off, and carried to *Jerusalem*, and shewed there to the Priests and others; and cut out the Tongue, and minced it, and cast it to the Birds, and set the Head on the Castle, *2 Macc. 14. 33. and 15. 27.*

Thus

Thus touching *Local Sacrilege*, I have gone through the *Canonical* and *Apochryphal* Books of the Old Testament; before I enter into the New, (which will be very short) I desire to remember one that happen'd in the mean time.

Pompey the Great (whose Glory and Conquest some in *Plutarch* compare with *Alexander* the Great) by help of *Hyrcaus* taketh *Jerusalem*, and battering down a wall of the Temple, maketh there a great slaughter, not only of the Jews, but of the Priests themselves, that even then were at the Sacrifices; and chused rather to die, than to intermit the same; and then entering with his Soldiers into the Sanctuary, did behold those Sacred things, which a profane eye never saw before, the golden Table, the Candlestick, the Sacrificing Instruments, and what might tempt a wastful General, 2000 Talents of holy Treasure, which *Pompey* notwithstanding, to the Glory of his Heathen-piety would never touch, but commanded that the Ministers should cleanse the Temple presently, and continue their daily Sacrifices, making *Hyrcaus* now High-Priest. *Josep. Antiqu. lib. 14. §. 8.* Hitherto all Glory and Fortune attended

Pompey his Servants, three times he triumpheth, and is as well Conqueror of the Hearts of his Nation, as of their Persons whom he subdued. Some in *Plutarch*, where his Conquests are recited, compare them with *Alexander* the Great ; but after this *Sacrilege* (to my knowledge observe it) nothing doth prosper with him, but as conducing to his hurt : *Oh*, (said *Plutarch*, p. 70.) would God he had dyed while his fortune was yet like *Alexander's* : for in the rest of his Life his prosperities were hateful, and his miseries bitter. He hasteth home into *Italy* to enjoy the pleasures of his family and country, where he findeth that his wife *Mutia* had played the harlot, and therefore divorceth her ; that the Senate one while slight and deride him, another while magnify him and use him for necessity, but always suspect him, in great opposition with the Principal Men ; and when he had Married *Julia*, the Daughter of *Cæsar* to be reconciled with him, she became abortive of her first Child, and dyed of her second, and the Child also, all in a short space. Then runneth the dissension between *Cæsar* and him, which groweth to Arms on both sides, and when *Cæsar* at first had the advantage, yet he offereth *Pompey*

Conclusions

Conclusions of Peace ; which *Pompey* (ordained to destruction) refuseth, and having at last by the confluence of Senators and active Men unto him more than double the Army of *Cæsar*, besides an invincible Navy to secure him, he joyneth Battle with great hope and probability of Victory near *Pharsalia* in *Thessaly*, but is overthrown, and flying to his great Friend *Ptolemy* in *Ægypt*, is there Barbarously murdered at his landing, in the sight of his Wife and Son his Head struck off, and his Body cast upon the shore. *Plutarch* in his Life admiring whence this change of fortune should come, supposes it to be for mis-governing the Common-wealth ; I by the precedent Examples impute to his *Sacrilege*, which after that manner wrought still upon his posterity to the extirpation of his Family. For his Son *Cneus Pompeius* overcome in *Spain* by *Cæsar*, is slain also in fight, *App. lib. 2.* And his other Son *Sextus Pompeius* driven out of *Ægypt* into *Asia*, is there slain by the commandment of *Antonius*. *App. lib. 4.*

Thus when *Pompey* the Great entred into the Temple, and saw the great Riches thereof, he did forbear to spoil or pillage any part thereof, which makes for the

commendation of his heathenish piety.
Joseph. Antiq. lib. 14. cap. 8.

But when *Crassus* the Roman General entered *Jerusalem* and the Temple, he did not forbear, but took away Eight Thousand Talents: Which prosper'd ill with him; for marching forward with his Army into *Parthia*, there his *Sacrilegious* Money and he perished together.
Joseph. lib. 16. Cap. 12.

* This larger Account of *Crassus's* Sacrilege, was found in a loose Paper, written with Sir Hen. Spelman's own Hand.

* *Marcus Crassus* being the second time Consul with *Pompey* the Great, had now by lot the charge of *Syria*; and marching with a mighty Army against the *Parthians*, he came to *Jerusalem*, and seeing the Treasure of the Temple (which *Pompey* forbore to meddle with) he took away Two Thousand Talents of Money, and all the Gold, amounting to Eight Thousand and besides this, the Golden Beam weighing 750 l. whereon the Veils did hang. To say truth, the Golden Beam was deliver'd to him by *Eleazar* the Priest, as a ransom for all the rest, *Crassus* swearing to take nothing else. But having the one, he would not leave the other. The Beam he broke, and coin'd it into Money for payment of the Soldiers.

The success was this. Many grievous Tempests of Thunder and Lightning oppos'd

pos'd his Army ; a violent Wind brake the Bridge he made for his passage ; his Camp was twice stricken with Lightning ; and divers other such Prodigious events are noted by *Plutarch*. Joining Battle with his Enemy, his dear Son was first slain in his own fight, with the Flower of his Cavalry, and then all the *Roman* Army slaughter'd or discomfited. Himself, though *Surenas* the General would have sav'd him, was also slain. Being dead, his Head and his Hand, (that committed the *Sacrilege*) like *Nicanor's* in the *Maccabees*, were stricken off, and with other Monuments of the *Roman* Glory, most contemptuously abused and derided, in Triumphs, Plays, and Publick Meetings. It is noted to be one of the greatest Overthrows that ever the *Romans* had. *Joseph. Antiq. lib. 14. cap. 13. Plutarch. in M. Crasso. Appian. de Bell. Parthic.*

Some report, that the *Parthians*, in derision of his Avarice, poured molten Gold into his Mouth ; and say also, that he slew himself, by thrusting his riding-Wand into his own Brains through his Eye. But, I take it, he that thus killed himself, was *Pub. Crassus Nucianus*, Brother to the Grand-Father of this

M. Crassus, overthrown also in the *Parthian Wars* by *Aristonicus*.

It is much to be admired, that none of the Heathen-Emperours of *Rome*, after *Titus*, (many of them being notoriously wicked and prodigal) nor *Gensericus* and his *Vandals*, did not convert such goodly rich Vessels of Gold and Silver, as those of the Temple were, into Ready Money, for the Maintenance of their great Armies, and other publick Necessities of State; but that they should suffer them to be preserv'd without any Loss or Imbezelling, for the Space of 500 Years together. But the Providence of God is very remarkable in preserving them, until they came to the great Christian Emperour *Justinian*, who disposed them to Christian Churches, as is shewed.

The Learned Mr. *Fuller* in his *Pisgah Sight* lib. 3. pag. 438. thinks that it is unknown what became of these Vessels, after *Titus* carried them to *Rome*. But it appeareth he is mistaken in this; though not in his Opinion, That the *Holy* and *Holy of Holiest* remain'd entire and untortur'd, till all was destroy'd at the Captivity of *Babylon*; though the outward Courts and Chambers had been often plunder'd.

And

And if this be true, as it is very probable, hence may we well consider, and admire the wonderful Providence of God, in defending the Temple in the principal Parts of it, for the Benefit of his own Worship and Glory, though he suffered the outward to be plunder'd oftentimes, for the Sins and Wickedness of the People. Though at last, when God resolved to put an end to the Jews State and Religion, then he suffer'd the Temple to be burnt and destroyed utterly; never suffering it to be built again, though it were attempted divers times.

But yet the gold and silver Vessels of the Temple, (which were moveable things, that might be carried away to another Country, and at one time or other might serve for some good Use and Purpose) God preserv'd in all the Changes and Transmigrations that hapned, till he brought them at length to the Hands of a Religious and Pious Emperour, who bestow'd them upon Christian Churches, even at *Jerusalem*, from whence they came.

Shortly after this our *Saviour Christ* cometh into the World; and though reproving it of all Kinds of Sins, he punisheth

nisheth not one, save only *Sacrilege*. He refuseth to be Judge in parting the Inheritance between the two Brethren, and he would give no Sentence against the Woman taken in Adultery ; but in case of *Sacrilege*, himself makes the Whip, himself punisheth the Offenders, himself overthroweth the Money-Tables, and drives out the Prophaners of the Temple, with their Sheep, and their Oxen ; not suffering the innocent Doves to remain, tho' all these were for Sacrifices, and put in the Court-Yard, *John* 2. 14. Such was his Zeal in this Kind of *Sacrilege*, that he refus'd not to be the Accuser, the Judge, and the Executioner, and this not only once, but twice ; at the beginning of his Ministry, recited by *St. John*, and the last near the Conclusion thereof, mentioned *Matth.* 21. 11.

As for the *Sacrilege* of *Judas* and *Pilate*, the one in robbing the sacred Purse of our Saviour, the other of rifling the holy Treasure of the Temple ; they are such petty things in respect of their unexpressible Crimes about the Death of our Saviour, as I dare not apply their Punishment hither. But *Judas* hanged himself, *Matth.* 27. and throwing himself down head-long, burst asunder in the midst, and

all his Bowels gushed out, *Act. i. 18.*
Pilate in the displeasure of *Caius* the Em-
perour, about the Money of the Tem-
ple, is by him banished to *Lions* in
France; and there, distracted with Grief
and Misfortune, slayeth himself with
his own Hands, *Euseb. l. 2. c. 7.*

So *Herod* is deposed by *Caius* from his
Tetrarchy, and perpetually banished also
to *Lions*, with his Wife *Herodias*, and
dies miserably; their Goods confiscate by
Caius, and given to *Agrippa*, *Joseph. Ant.*
lib. 8. cap. 14. who also noteth, That
within an hundred Years all his Proge-
ny, except a very few of the Multi-
tude, were consumed and extinct, *lib. 18.*
cap. 11.

S E C T. VII.

Sacrilege of Materials or Things ; *as of the Ark of God taken by the Philistines. Of the 200 Shekels of Silver, a Wedge of Gold, with the Babylonian Garment stolen by Achan, Jos. 6. 7. Of the Money concealed by Ananias and Sapphira, Acts 5. 6. With the fearful Punishments that fell upon them all.*

S *Sacrilege of the Things and Materials,* I call that which is done upon things properly settled in holy Places, or belonging unto them : Of this sort seemeth the very Ark it self, whiles it travelled up and down, and remained not either at the Tabernacle at *Shilo*, or the Temple at *Jerusalem*.

The Citizens and Borderers of *Ashdod*, overthrowing the Children of *Israel*, took in Battle the Ark of God ; they use it with all Reverence, and place it in their Temple, by their God *Dagon* ; but the next Morning their God *Dagon* was fallen down on his Face, (as adoring the Ark)
his

his Head and his Hands were stricken off, and such a Destruction and Death was upon the People, that the very Cry of the City went up to Heaven, and those that were not slain were smitten with Emrods, 1 Sam. 5. 4. besides a Plague of Mice that was upon them; consulting therefore with their Priests, they not only send back the Ark, with all Honour, but with a Sin-Offering also, of Golden Emrods, and Golden Mice, to be a perpetual Monument of their Penance and Punishment, 1 Sam. 6. 1.

The *Bethshemites* (whilst the Ark was among the *Philistines*) presumed to look into it; God for this Attempt slayeth of the People 50070 Men. And the People lamented, because the Lord had smitten many of the People, with a great Slaughter. And *the men of Bethshemesb* said, *Who is able to stand before this holy Lord God? and to whom shall he go up from us?* 1 Sam. 6. 19. So for touching it with un sanctified hands (tho' to save it from falling) was *Uzzah* slain, as we said before, in the *Sacrilege of Functiō*, 2 Sam. 6. 7.

Achan, in the Destruction of *Jericho*, stealeth 200 Shekels of Silver, and a Wedge

Wedge of Gold, from the rest of the Gold and Silver and Metal, that, by the Commandment of God, *Jos. 6. 9.* was to be consecrated and brought into the Treasury of the *Tabernacle*, and *did put it even with his own stuff*, saith the Text, *vers. 11.* This Offence of this one Man, brought a Punishment in general upon the whole People : In the Assault at *Ai*, they are overthrown, and can no more stand before their Enemies (as God himself tells them), till this *Sacrilege* be punished and purged, *Cap. 7. 12.* Therefore not only *Achan* himself, but *his Sons, and his Daughters, his Oxen, his Asses, his People, and his Tent, and all that he had*, were both stoned and burnt together, *Jos. 7.*

Of this Sort is the *Sacrilege of Spoiling God of his Tithes and Offerings*, spoken of, *Malachi 3. 8.* where likewise the Penalty is declared by God's own Mouth, *Ye are cursed with a Curse, even the whole Nation.*

Of this Sort also is the *Sacrilege of Ananias and Sapphira*, in the *Acts of the Apostles*, whereof we shall speak anon.

A Multi-

A Multitude of Examples there be of this Kind, but for the most part they fall as well under the Title of *Local Sacrilege*, as under this of *Holy Things*: I will therefore refer the Reader to that which hath been already delivered, and will here close up the Books of the Holy Scripture, for Matters done before the Passion of our Saviour.

Some

SOME ADDITIONS
UPON THE
Former Discourse :

BY
JEREMY STEPHENS.

S E C T. VIII.

Some Annotations touching the Omissions of the Presbyterians, in their late Annotations upon the Bible ; with some other Passages.

THE pious Author of this Discourse intended to have added something concerning the *Sacrilege* of *Ananias* and *Sapphira*, and other places of the New Testament ; but since he did not finish his Purpose, here shall follow, to supply that Defect, some *Annotations*, that may, in

in part, make some Recompence of that Omission.

And first the late Annotations upon the Bible published *Ann. Dom.* 1646. by some Divines called *Presbyterians*, deserve to be censured for their Omissions, and dangerous insinuations: for in their explication of some remarkable Texts and Examples concerning *Sacrilege*, they do very unworthily discharge their parts; in that they never mention the principal offence and Sin of *Sacrilege*, which is expressly charged in the Text, and by all Expositors both Ancient and Modern so approved. As touching the *Sacrilege* of *Achan* in the 6. and 7. Chapters of *Josua*, which is so fully and remarkably set forth by the Holy Ghost, and *Achan* so fearfully Punished and Condemned for it, as might well strike a Terrour, not only into the People of that time, but of all Men in succeeding Ages: for as the Apostle saith, 1. Cor. 10. *These things are written for our Admonition, upon whom the ends of the World are come.* Yet these Divines pass all over in general Terms; not mentioning *Sacrilege* to be the great Sin for which *Achan* and his family, and also the People were so severely Punished;

E

ed;

ed, as is manifestly to be observ'd throughout these two Chapters.

Next for the *Sacrilegious* offence of *Belshazzar* in taking the Holy Vessels of the Temple to drink wine in them at his great feast, they so blanch it over in their Notes *Dan. 5. 2.* as if the principal Sin had been drinking excessively ; not profaning the holy Vessels, whereas the Text doth not charge him or his Nobles for excessive drinking (though at so great a feast some might perhaps offend therein) but for the abuse of the Vessels , which were not to be employed to any Common or Prophane use, as they were not all the time since *Nebuchadnezzar* his Grand-Father took them from the Temple at *Jerusalem* , and put them into the House of his Gods at *Babylon*----- *Cum antehac in Beli Templo aliquam adhuc sanctimoniam retinuissent (ut notat Hieronymus in Dan. 5.) Quod tunc piaculum fuit Sacra profanare, nunc & principum & profanorum lusus est, & adhuc querimus, cur bellis tam atrocibus vastitas passim fiat? melius cavit sibi Justinianus qui vasa Templi secundi, à Vespasiano Romam portata, à Gensericò Romæ expilatore Carthaginem, cum per victoriam nactus esset, non in suos vertit usus, sed in sacram basilicam misit, quæ erat Hierosolymis,*

Hierosolymis, narrante Procopio. Thus the learned *Grotius* doth observe in his Annotations upon this Text; and so *Calvin* formerly, who saith expressely in his Commentary, *Profectò ista profanatio indignissimum fuit Sacrilegium.* So also *Rolloc* and *Willet* in their Commentaries upon *Daniel*, are very clear to this purpose, all which might have directed them who collected the Notes.

It is not impertinent to note further what became of these Vessels afterwards, because some do think it is unknown; for in regard they were Consecrated to the Service of God, it appears that they were preserved wonderfully by the special Providence of God, both in the first spoil of the Temple by *Nebuchadnezzar*, and also in the final destruction by *Titus*: For *Nebuchadnezzar* having taken them, did not put them into his Treasury, nor convert them to private Uses, but placed them in the House of his Gods at *Babylon*; and at the return of the *Jews* from the Captivity, all the Vessels were restored to the Temple, as appears in *Ezra* and *Daniel*. So *Titus* also did not convert them to any private Use, but carried them to *Rome*, where they continued many Years in the Capitol, until

Gensericus the *Vandal* Sacked *Rome*, and from thence among other Treasures carried them to *Carthage*, and there also they were preserved till *Bel*, the great General under *Justinian* the Emperor, conquered *Carthage*; and among the Riches and Plunder that they won there, when *Gelimer* the Fourth King, a Successor after *Gensericus*, was taken, and other Riches and great Spoils, he took and recovered the Holy Vessels of the Temple, and brought them to *Constantinople* to the Emperor *Justinian*. When *Justinian* had them he was informed by a Jew and some others, that they were the consecrated Vessels of the Temple, and that they would not prosper in any Man's custody; and that for detaining of them formerly *Rome* was conquered by *Gensericus*; and note again *Carthage* was overcome for the same Offence, as *Procopius* relates *lib. 2. de bello Vandalico*. And *Baronius* [...] of him *A. Ch. 534. Justiniani 8.* also *Paulus Diaconus, quem ex Codice Palatino edidit Janus Gruterus* “*quatuordecim interim dies*
 “*secura & libera direptione omnibus opibus*
 “*suis & miraculis Roma est evacuata, in*
 “*quibus erant Ecclesiastica κειμήλια sola ex*
 “*auro & lapidibus pretiosis ornata, & vasa*
 “*Hebraica,*

“ *Hebraica, quæ Titus Vespasianus post cap-*
 “ *tivitatem Hierosolymitarum Romam de-*
 “ *liberat, multa Millia captivorum cum regi-*
 “ *na Hadoxia, quæ Genfericum ad hoc fa-*
 “ *cinus invitaverat, duabusq; ejus filiabus*
 “ *Carthaginem abducta sunt.*

When thus the Vessels were brought to Constantinople, and presented to Justinian the Emperor, he greatly feared, and was very unwilling to convert them to any private Use, or to his own Treasury ; but upon advice sent them to Christian Churches at Jerusalem, and so cleared himself of them, and would not be guilty of any suspicion of Sacrilege. Thus we may see in those Days there was some Piety in the Hearts of Men more than They took Example by the Calamities of others, not to be too bold with things Consecrated to God : In a doubtful matter Justinian resolved rather to imploy to some pious Uses, than to enrich his own Coffers with them ; but had they come into the Hands of Presbyterians in these times, and had any such Men been in those Days, they would have melted them into Money to pay Souldiers.

Likewise upon Acts 5. the Sacrilege of Ananias and Sapphira, in defrauding

God of a part of that which they had Consecrated to him, the Divines in their Annotations omit the main Sin, and dwell upon the Circumstances only, as Hypocrisie, Vain-glory, Lying, Covetousness, and the like. But we must distinguish between *Ananias* his Fact, and the Manner and Circumstance thereof. The Fact was Sacrilege in the manner of doing, other Crimes attended as Handmaids: It will be plain if we ask but these two Questions; First what *Ananias* did? The Text will make Answer, he purloined of the holy Money; this was his Fact. Ask Secondly, How and in what manner he purloined? The Story will tell us, dissembling and hypocritically, making an appearance to the contrary. This then was but the Manner and Circumstance of his Fact, and so the Species of the Fact was to be placed therein, as Mr. *Mede* doth fully shew in his Discourse upon this Text, and doth further instance the Particulars accurately, to whom therefore I refer the Reader.

These two terrible Examples of God's Judgments and Severities against Sacrilege: The first of *Achan*, in the beginning of the Church of *Israel*, at their
first

first entrance into the Land of Canaan :
 The other of *Ananias*, in the beginning
 of the Christian Church, are so remark-
 able, and so punctually urged by the
 Holy Ghost, that they may well affright-
 en all Men in succeeding Ages from ta-
 king away, or seizing upon any part, or
 parcel of that which is given and conse-
 crated unto God, and to his Service in
 any kind. The learned *Grotius* saith well
 in his Annotations upon *Cassander* (ad
 Artic. 16.) “ *Quod verò dicit Cassander,*
 “ *Imperatorum & Regum hoc quoq; esse of-*
 “ *ficiū, ut leges divinas & canones conser-*
 “ *vent, verissimum est : debent enim Chri-*
 “ *sto servire etiam quā Reges. Sed cavere*
 “ *sibi debent, ne Schismati dent causam : sed*
 “ *ita se norint ecclesiarum sui regni esse tuto-*
 “ *res, ut simul meminerint Ecclesiæ univer-*
 “ *sitatis se esse filios. Pessimè autem offici-*
 “ *um hic implent principes, qui ea, quæ olim*
 “ *Deo, id est, piis usibus, data sunt, ad suos*
 “ *& quidem profanissimos sæpe usus vertunt,*
 “ *hoc sub prætextu, quod nimis multa possi-*
 “ *deant Episcopi : si nimium multa habeant*
 “ *Epis. detur quod superest Presbyteris &*
 “ *Diaconis ; detur Ecclesiis ædificandis aut*
 “ *instaurandis ; detur pauperibus popularibus ;*
 “ *& si ei desint externis, sicut olim ab A-*
 “ *chaiâ & Macedoniâ missæ sunt in Judæ-*

“ am pecunie ; redimantur qui apud barbaros
 “ sunt captivi, quam ob causam multi Epis.
 “ vasa Ecclesie etiam jam consecrata ven-
 “ didere, quidam semetipsos dedere pignori :
 “ Miror non terreri eos, qui vetus testamen-
 “ tum legunt Achanis, qui novum Ananiæ
 “ exemplo : & hæc res præcipua causa est
 “ cur tam diu bella durent, non tantum quia
 “ propter ista utrinq; bellatur, verum etiam
 “ quia Deus contemptum sui sic ulcisci-
 “ tur.

Leviticus 23. 33, 34. God commands
 that the Fields of the Suburbs of the Le-
 vites Cities should not be sold, for it is
 their perpetual Possession. The Fields
 belonging to their Forty eight Cities,
 were the Glebe-lands belonging to them
 to keep their Cattle, therefore God com-
 manded that these Fields should not be
 sold upon any terms ; which Calvin doth
 truly expound in his Commentary, say-
 ing, “ *Hoc non modo in eorum gratiam sta-*
 “ *tuitur, sed quia totius populi interfuit,*
 “ *dispositos esse quasi in excubiis, ubi locum*
 “ *ipsis Deus assignaverat. Quod ad Subur-*
 “ *bia spectat, vel agros pecoribus alendis de-*
 “ *stinatos, vetat Deus alienari, quia hoc*
 “ *modo relictâ propriâ statione subinde aliò*
 “ *migrâssent, hanc verò disceptationem non*
 “ *accidere totius populi interfuit.* The
 same

same Reason is good at this Day ; for the Ministers of the Gospel must have Houses to live in, and some Glebe-lands for the maintenance of their Cattle, otherwise they cannot subsist and attend their Duties. But our *Presbyterian* Divines do say in their Notes, there was something in practice contrary to this ; as if a bad practice, contrary to the express Commandment, were sufficient to excuse the Fault : The thing that they mean, and mention is the particular Example of *Barnabas* the *Levite* of the Countrey of *Cyprus* (*Acts* 4. 37.) *Having Land sold it, and laid the Money at the Apostles feet.* But it is easily answered, that *Barnabas* had that Land in the Countrey of *Cyprus*, as *Tyrannus* saith, of which Countrey he was : For many Jews that were dispersed and dwelt in other Countries, and had Estates there, and yet came over at the solemn Feast at *Jerusalem* for to worship, as now *Barnabas* did : And if the Lands which he sold were in *Judea*, yet then it might be sold, because the Jews Polity was at an end, and the old Law of *Moses* did not bind any longer ; *Lex quæ Hebræos certis finibus continebat, jam soluta erat,* as *Oecumenius* and *Chrysostom* say upon *x. 5.*

In

Ezek. 45.
1.

In the Four last Chapters of *Ezekiel*, the Prophet doth there publish a remarkable Prophecy concerning the Christian Church and State (it being never to be fulfilled in the State and Church of *Israel*.) There is appointed by God a Division to be made of Land into three Parts, whereof the first is an *Holy Portion of the Land as an Oblation to the Lord*, which should be employed for the building of the Temple, and for the habitation of the Priests and Levites: *The length whereof shall be 25000 Yards, and the breadth shall be 10000. This shall be Holy at the Borders thereof round about.* A second Part for the City and People; and a third for the Prince. But for the Holy Portion for the Temple and Levites, God commandeth expressly, *That it should not be alienated, exchanged, or sold upon any pretence*, Chap. 48. 14. These Four Chapters of great concernment to the Christian Church are passed over in silence, and the principal Scope of them altogether neglected: No marvel they pass over the Apocryphal Books, wherein are remarkable Examples against Sacrilege, as is already set forth in this Discourse out of them. And tho² the Books themselves are not accounted Canonical

Canonical equal to the rest, yet for the Historical Truths, concerning the Persecutions and Sufferings of the Jews, there is no question made of their Credit.

The Authors therefore of the Annotations, though in their Preface they promise all Sincerity and Fidelity, yet have they failed in both very grossly ; “ They
“ solemnly attest the Divine Omniscience,
“ and profess with the blessed Apostle
“ *St. Paul*, that they are *not of those that*
“ *corrupt the word of God*, 2 Cor. 2. 17.
“ *or who handle it deceitfully*, Chap. 4. 2.
“ nor who wrest any part of it to the
“ Patronage of any Error of what denomination soever ; nor have we added
“ to it (say they) any of our own preconceived Opinions to imprint a partiality
“ in our Expositions, nor taken from it,
“ or smothered the least tittle of sacred
“ Truth contained in it, nor yet have we
“ subtilly passed over any difficult place
“ with silence, as if it had no need of an
“ Annotation to clear it.

But let the Reader judge whether it appears not by these few Observations touching Sacrilege (which is the crying Sin of this Age) that they have dealt very slightly and subtilly in passing over
such

such remarkable Places with silence, and smothering the Truth, which might have been confirmed and enforced from these pregnant Texts. They have plainly discovered their Double-dealing, Dissembling and Forbearance to denounce the Judgments of God against such a notorious Sin, so raging and predominant at this time. They have done like the false Prophets of old that did sow Pillows, and flatter the People in their evil Courses; whereas Sacrilege is accounted one of the most hainous Sins of these Days by the best Divines, and other learned Men that have written thereof.

The Apostle saith, Rom. 2. 22. *Thou that abhorrest Idols, dost thou commit Sacrilege?* The Presbyterians are very zealous against all sorts of Idols, Images, Pictures, and Crosses; but for Sacrilege (unless it be for that of the Sabbath) they are very sparing and silent. But for the Apostles words; 'tis true (as one doth well infer upon them) these words are spoken as to the Person of an unconverted Jew, and may be therefore thought to aim only at those Sins, which were described in the Law of *Moses*: But do but view *St. Paul's* way of Arguing,

guing, and you will quickly find they come home to us Christians. He therefore tells the Jew, that he taught others those things which he would not do himself, and he strives to make this good by three several Instances. First, *Thou that preachest a Man should not steal, dost thou steal?* Secondly, *Thou that sayest a Man should not commit Adultery, dost thou commit Adultery?* In both these it is plain, that the Jew he dealt with did the same things he reprehended: And streight-way the third comes, *Thou that abhorrest Idols, dost thou commit Sacrilege?* So that hence it will follow (if St. Paul's words have any Logick in them) that these two Sins are of the self same Nature too; and that to commit a Sacrilege is a breach of the same Law, as to commit an Idolatry; so that the Crime will appear, without all doubt, a plain Robbery of God: For he that steals from Men, yea though a whole Community of Men, though *bona universitatis*, yet he sins but against his Neighbour, 'tis but an Offence against the Second Table of the Law, in these words, *Thou shalt not steal.* But Sacrilege lays hold on those things which the Latins Laws call *bona nullius*,

nullius, it strikes downright immediately at God; and in that regard no Idolatry can out-do it: As this is, 'tis a breach of the First Table of the Law, and both these Crimes are equally built upon the self same contempt of God: The Offenders in both kinds, the Idolater and the sacrilegious Person both think him a dull sluggish Thing. The first thinks he will patiently look on, whilst his Honour is shared to an Idol: The other imagines he will be as sottishly tame, though his Goods be stolen to his Face.

XERXES having Ten hundred thousand Men in his Land-Army, and as many, by Estimation, in his Navy ; intendeth to make an absolute Conquest of Greece, pag. 13. and spoiling all Phocis, leaveth a part of his Army among the Doreans, commanding them to invade Delphos, and to fire the Temple of Apollo, and to bring away the Sacred Riches of it. The Soldiers marching toward it, came to Pronæa, a place not far from Delphos, where a wonderful Tempest of Rain and Lightning suddenly came upon them ; and rending down part of the Mountains, overwhelmed many of the Army ; and so amaz'd the rest, that they fled away immediately, in all the haste they could, fearing to be consumed by the God, who by this prodigious Miracle thus preserv'd his Temple. In memory hereof a Pillar was erected in the Place, with an Inscription to relate it, pag. 12.

But this seemed not a sufficient Revenge for so horrible a Design, accompany'd with other acted Sacrileges. Nothing therefore prospereth with Xerxes : His invincible Navy is overthrown in a Sea-

Sea-Battle at *Salamis*, by *Themistocles*; his Land-Army at *Plateos*, by *Pausanias*; where *Mardonius* (*Xerxes*'s General) that destroy'd the Houses sacred to the Gods, was also slain. Both these great Victories beyond human Expectation, fell against him in one day; and beaten thereby out of *Europe*, with the Loss of thousand of his Men, he fortified the rest of his Navy and Army at *Mycale*, a City of *Ionia* in *Asia*; where *Leotychidas* the *Lacedaemonian* General, obtaining as admirable a Victory of him as the other, slayeth above Forty thousand of his Men, putting the rest to flight: Which struck such terror into the Heart of *Xerxes*, as upon report thereof he fled also to *Ecbatan*; and in this manner ended his Wars with inestimable Loss, Derision and Shame. Vengeance notwithstanding still pursued him; so that after many Years, *Artabanes* the Captain of his Guard (aspiring to the Kingdom, though he obtain'd it not) murdered both him and his eldest Son *Darius*. *Diodor. lib. 11. pa. 15, 23, 28, 53.*

Imilco, a famous General of the *Carthaginians*, for their Wars of *Sicily*, in the time of *Dionysius*, the Tyrant, prevailed very fortunately in all his Enterprizes,
till

till that taking the Suburbs of *Archadina*, he spoil'd in it the Temple of *Ceres* and *Proserpina*. This Sacrilege (saith *Diodorus*) brought a just Punishment upon him; for in the next Encounter, the *Syracusans* overthrew him. And being arrived in his Camp, Fears and Tumults rise amongst his Soldiers in the Night time, and sudden Alarms as if the Enemy had been upon his Trenches. Besides this, a grievous Plague at last in his Army, accompany'd with many fierce Diseases that drave his Men into Frenzies and Forgetfulness; so that running up and down the Army, they flew upon every Man they met with. And no Physick could help them; for they were taken so suddenly, and with such Violence, as they dy'd within five or six days, no Man daring come near them, for fear of the Infection. Hereupon ensued all other Calamities: their Enemies assail them both by Sea and Land; they invade their Forts and their Trenches, fire their Navy, and (to be short) make a general Confusion of the whole Army. An hundred and fifty thousand *Carthaginians* lie dead on the Ground. *Imilco* himself, who lately possess'd all the Cities of *Sicily*, (except *Syracuse*, which he

F also

also accounted as good as his own) flieth by Night back into *Carthage*, and fear-eth now the losing of it. This great Commander (saith *Diodorus*) that in his Haughtiness plac'd his Tent on the Temple of *Jupiter*, and perverted the Sacred Oblations to his prophane Expences, is thus driven to an ignominious Flight, chusing rather to live basely, and condemn'd at home, than to expiate his wicked *Sacrilege* by a deserved Death. But he came to such Misery, that he went up and down the City in a most loathsome Habit, from Temple to Temple, confessing and detesting his Impiety: and imploring at length some Capital Punishment for an Atonement with the Gods, ended his Life by the extremity of Famine. *Diodor. Sicul. Hist. lib. 14. p. 285. & seqq. A. M. 3576.*

Cambyfes, the Son of *Cyrus* the Great, being at *Thebes* in *Aegypt*, sent an Army of 50000 Men, to spoil the *Ammonians*, and to burn the Temple and Oracle of *Jupiter Hammon*. Himself, with the rest of his Forces, march'd against the *Aethiopians*. But 'ere ever he had gone the fifth part of his Journey, his Victuals so fail'd him, that his Men were forced to eat their Horses and Cattle. And whilst

whilst like a Man without Reason, he still forc'd them to go on, and to make a shift with Herbs and Roots: Coming to a Defart of Sand, divers of them were constrained to tithe themselves, and eat the tenth Man; whereby his Voyage was overthrown, and he driven to return. His other Army, that went to spoil and fire the Oracle, after seven Days travel upon the Sands, a strong South Wind raised the Sands so violently upon them, as they were all overwhelmed and drowned in them. *Herodotus in Thalia, lib. 4. pag. 167, and 168.*

Cambyfes, after this, in despight to the *Egyptians*, wounded the sacred Calf *Apis* (which they worshipt for their God) with his Sword upon the Thigh: (*Her. pag. 169.*) Derided the Image of the God *Vulcan*, and entring the Temple of the *Cabitans*, where none might come but the Priest, burnt the Images of their Gods, (*pag. 147.*) Presently, upon wounding *Apis*, he fell Mad, and committing divers horrible Facts; as he mounted upon his Horse his Sword fell out of the Scabbord, and wounded him in the same part of the Thigh wherein he had wounded *Apis*,

and thereon he died, having Reigned but seven Years, and leaving no Issue Male or Female to succeed him in the great Empire of his Father *Cyrus*, for securing of himself and his Posterity, wherein he had formerly murther'd his Brother *Smerdis*. *Herod. Thalia, lib. 3. pag. 183. & seq.*

A Rich Citizen of *Egypt*, longing to eat of a goodly Peacock that was consecrate to *Jupiter*, hired one of the Ministers to steal it; who going about to do it, was at the first interrupted by a Serpent; and the second time the Peacock (that had lived by report an Hundred Years) flew towards the Temple, and resting a while in the mid way, was after seen no more. The practice being discover'd by a brable between the Parties about the Hiring Money, the Minister was justly punished by the Magistrate for his Treachery; but the Citizen that long'd to eat of the sacred Fowl, swallowed the Bone of another Fowl, was choaked therewith, and died a very painful Death. *Ælian. de Animal. l. 11. c. 33.*

Dionysius, the elder, rose by his own Prowess from a private Man to be King of

of *Sicily* ; and in performing many brave Exploits both in *Italy* and *Greece*, committed divers Sacrileges upon the Hea-then Gods, and defended them with Jest. Having conquer'd *Locris*, he spoiled the Temple of *Proserpina*, and sailing thence with a prosperous Wind, *Lo!* (quoth he) *what a fortunate Passage the Gods give to sacrilegious Persons.*

Taking the Golden-Mantle from *Jupiter Olympius*, he said it was too heavy for Summer, and too cold for Winter, and gave him therefore one of Cloath.

So from *Æsculapius* he took his Beard of Gold, saying it was not seemly that the Son should have a Beard, when his Father *Apollo* himself had none at all.

With such Conceits he robbed the Temples of the Golden Tables, Vessels, Ornaments, and things of price Dedicated to the Gods. Whereupon ensued a change of his Fortunes ; for afterwards he was ordinarily overcome in all his Battles, and growing into contempt of his Subjects, was murdered by them at last. (*Jus. lib. 20. in fine, pa. 184.*) His Son, named as himself, succeeds in the Kingdom, and ordain'd as it were to extirpate the Family of his Father, put

his Brethren and their Children to death. He groweth Odious also to his Subjects, and falling into Civil War with them, is thrice overcome by them ; and after various Events, is at last driven out of his Kingdom irrecoverably. He seeth the Death of his Sons, his Daughter violently ravish'd, his Wife (who was his Sister) most villanously abus'd, and in fine, murther'd with his Children. His Days he consum'd in Exile among his Enemies ; where he lived not only Despised, but Odious to all, conformed with the basest People, and in the vilest Manner ; and so ending his Tragedy, gave *Plutarch* occasion to say, That neither Nature nor Art did bring forth any thing in that Age so wonderful as his Fortune. *Just.* lib. 21. pa. 187. *Plut.* in Timoleon, p. 240.

Antiochus, the Great King of *Syria*, being overcome by the *Romans*, and put to a great Tribute, not knowing how to pay it, thought that necessity might excuse his Sacrilege ; and therefore in the Night spoils the Temple of *Didymæan Jupiter*. But the Countrey People rising upon the Alarm of it, slew both him and his whole Army. *Just.* lib. 32. pa.

Q. Fulvius Flaccus Pontifex, spoiled the Temple of *Juno* One of his Sons
dies

dies in the War of *Illyricum*; and the other lying desperately Sick, himself between Grief and Fear falleth Mad, and hangeth himself. *Liv. Dec. 5. lib. 2. pa. 47. a.*

Divers that had spoil'd the Temple of *Proserpina*, at *Locris*, were by *Q. Minutius* sent fetter'd to Rome. The Romans sent them back again to the *Locrians* to be punish'd at their pleasure; and caused the things taken out of the Temple to be restor'd, with Oblations besides for an Atonement. *Liv. Dec. 4. lib. 2. p. 44. b.*

Agathocles, surprizing the *Lipareans*, imposeth a Ransom of Sixty Talents of Silver upon them: They made as much toward Payment of it as they could, and desired Day for the rest, saying, That they had never upon any necessity medled with that which was consecrated to the Gods. *Agathocles* would none of that Answer, but enforced them to bring him that Money, it being Dedicated part to *Æolus*, and part to *Vulcan*. Having it, he departed; but in his return *Æolus* raised such a Tempest, that many thought him sufficiently reveng'd; and *Vulcan* after burnt him alive. *Diodor. Sicul. lib. 20. p. 828. A. M. 3608. circ. pa. 817.*

But that which we shall now deliver

is most remarkable, both for the excessive Sacrilege and Punishment. And because the Relation perhaps shall not be unpleasing, I will presume to be a little the longer in it. The General Senate (of the chiefeſt part of *Greece*) called the *Amphiſtyon*, impoſed a grievous Fine upon the *Phoceans*; for that they had taken a piece of the Ground *Cirrhaea*, being conſecrate to *Apollo*, and had profaned it to works of Husbandry; adding further, that if the Fine were not paid to the uſe of *Apollo*, their Territories ſhould be conſecrate unto him. The *Phoceans* nettled with this Decree, as not able to pay the Fine, and chuſing rather to die than to have their Countrey proſcribed; by the Counſel of *Philomelus*, they proteſt againſt the Decree of the *Amphiſtyones*, as moſt Unjuſt, that for ſo ſmall a piece of Ground ſo exceſſive a Fine ſhould be impoſed; and pretend that the Patronage of the Temple of *Delphos* it ſelf (where the famous Oracle of *Apollo* was) did of Antiquity and Right belong unto them; and *Philomelus* undertaketh to recover it. Hereupon the *Phoceans* make him their General; he preſently draweth into his Confederation the *Lacedaemonians* (whom the *Amphiſtyones* had bitten with the like Decree)

Decree) and with an Army on the sudden invadeth and possesseth the Temple of *Delphos*, slaying such of the City as resisted him. The same hereof flew far and wide; and upon it divers Cities of *Greece* undertake in their Devotion a sacred way against the *Phoceans* and *Philomelus*.

First, They of *Locris* give them Battle, and are overcome. Then the *Bæotians* prepare an Army for their Aid; but in the mean time *Philomelus*, the better to defend his Possession of the Temple, encloseth it with a Wall: And though he had formerly publish'd through *Greece*, that he sought nothing but the Patronage; yet seeing many Cities to joyn in force against him, he now falleth apparently upon spoiling of the Temple for supporting of his War, taking from it an infinite Wealth in precious Vessels and Oblations. Nor did the progress of his Fortune suddenly teach him to repent it; for he prevail'd still against the *Locrians*, *Bæotians*, *Thessalians*, and other their Confederates, till the *Bæotians*, at last, overthrew his sacriligious Army, and slaying a great part thereof, drove himself to that necessity, that to avoid the Tortures incident to his Impiety, he
threw

threw himself headlong down a Rock, and so miserably ended his wicked Pageant.

Onomarchus (his Partner in the Sacrilege) succeedeth in his room of Command and Impiety; and after variety of Fortune, his sacrilegious Army is overthrown by King *Philip* of *Macedon*; and by his Command the Soldiers, that were taken Prisoners, were drown'd, and *Onomarchus* himself, as a Sacrifice to his Sacrilege, hang'd.

Then *Phayllus*, the Brother of *Onomarchus*, is chosen General; who rotting by little and little whilst he lived, died at length in most grievous Torture for his Sacrilege, *pag. 437.*

After him succeeded *Phalæcus*, Son of *Onomarchus*, who beyond all the former Sacrilege (wherein some accounted that as much was taken, as the whole Treasure was worth that *Alexander* the Great brought out of *Persia*) added this, That hearing there was an infinite Mass of Gold and Silver buried under the Pavement of the Temple, he with *Philon*, and other of his Captains began to break up the Pavement near the *Tripos*; but frightened suddenly with an Earthquake, durst proceed no further,

pag. 453.

pag. 453. Shortly after, *Philo* is accused for purloining much of the Sacred Money committed to his Dispensation ; and being Tortur'd nameth many of his Conforts, who with him are by the *Phoceans* themselves all put to terrible Death, (*pag.* 452.) And the *Bæotians*, by the aid of King *Philip*, put to flight divers Troops of the *Phoceans*, whereof 500 fled for Sanctuary into a Chapel of *Apollo's*, seeking Protection under him, whose Temple they had so violated. But the Fire they left in their own Tents fired their Cabbins ; and then taking hold of Straw that lay near the Chapel, burnt it also, and in it them that were fled into it. For the God (saith *Diodorus*) would give them no Protection, though they begged it upon their Knees, *p.* 45, 3.

Now after ten Years this sacred War came to an end. *Phalæcus*, not able to subsist against *Philip* and the *Bæotians*, compoundeth with him for Licence to depart, and to carry the Soldiers he had about him with him.

The *Phoceans*, without all means to resist, are by a New Decree of the *Amphietyons*, or Grand Council, adjudged to have the Walls of three of their Cities beaten

beaten to the Ground ; to be excluded from the Temple of *Apollo*, and the Court of the *Amphiſtyons* (that is, to be Excommunicate and Out-lawed ;) to keep no Horſes nor Armour, till they had ſatiſfied the Money, ſacrilegiouſly taken, back to the God ; that all the *Phoceans* that were fled, and all others that had their Hands in the Sacrilege, ſhould be duly puniſh'd, and that every Man might therefore pull them out of any place ; that the *Gracians* might deſtroy all the Cities of the *Phoceans* to the Ground, leaving them only as Villages of fifty Houſes a-piece, diſtant a Furlong the one from the other to inhabit ; that the *Phoceans* ſhould retain their Ground, but ſhould pay a yearly Tribute of Sixty thouſand Talents to the God, till the Sum mentioned in the Registers of the Temple, at the beginning of the Sacrilege were fully ſatiſfied, pag. 455.

The *Lacedæmonians* alſo and *Athenians*, who aided the *Phoceans*, had their part (and juſtly) in the Punishment. For all the *Lacedæmonian* Soldiers that were at the ſpoil of the Oracle, were afterwards ſlain by the *Lucans*, (pag. 458.)
and

and all others universally (saith *Diodorus*) not only the principal Agents in the Sacrilege, but even they that had no more than their Finger in it, were prosecuted by the God with inexpiable Punishment, pag. 456.

Nor did *Phalæcus* escape it, though he compounded with *Philip*, and lived long after. For his long Life was no Happiness unto him, but an extension of his Torture, living perpetually in Wandring up and down, perplexed with restless Fears, and variety of Dangers; till at last, besieging *Cydonia*, and applying Engines to batter it, Lightning falling upon them consum'd both them and him, and a great part of his Army: Yet others say, that he was slain by one of his Soldiers, pag. 485. *Diodor.* lib. 16.

The residue of his Army, that escaped the Fire, were by the exil'd *Eleans* hired to serve against their Countrey-men of *Elis*; but the *Arcadians* joyning with the *Eleans* overthrew their Exiles, and this their Army of sacrilegious Soldiers; and having slain many of them, divided the rest (being about 4000) between them. Which done, the *Arcadians* sold their part to be Bond-men; but

but the *Eleans*, to expiate the spoil of *Delphos*, put all their part to the Sword. Many also of the noblest Cities of *Greece* (that had aided the *Phoceans*) being afterwards overcome by *Antipater*, lost both their Authority and Liberty. And besides all this, the Wives of the prime Men of *Phocis*, that had made themselves Jewels of the Gold of *Delphos*, were also punished by an immortal Hand: For she that had got the Chain, offer'd by *Helenes*, became a common Strumpet; and she that adorn'd her self with the Attire of *Eriphyle* (taken thence) was burnt in her House by her eldest Son, stricken Mad, and firing the same.

These fearful Punishments fell on them that were guilty of misusing sacred Things: Whereas on the other part, *Philip* the King (that at this time had nothing but *Macedon*) by defending the Cause of the Temple and Oracle, came after to be King of all *Greece*, and the greatest King of *Europe*, as *Diodorus Siculus* noteth, lib. 16. pa. 458. A. M. 2626.

In

In the next Age after this, *Brennus* the Gaul (or, as our Chroniclers say, the Britain; for the *Eastern Nations* did of old account the *Britains* under the Name of the *Gauls*, as they do at this day under the *French*,) raising a mighty Army of *Gauls*, invaded *Greece*, and prospering there victoriously, came at length to *Delphos*, with an Hundred and fifty thousand Foot, and Fifty thousand Horse; where his Army endeavouring to spoil the Temple standing upon the Hill *Parnassus*, was in scaling of it valiantly resisted by Four thousand Citizens. But suddenly an Earthquake tearing off a great part of the Hill, threw it violently upon the *Gauls*, who being so dispersed, a Tempest of Hail and Lightning followed, that consumed them. *Brennus*, astonished at the Miracle, and tormented at the Wounds he had receiv'd, slew himself with his Dagger, *Just. l. 24. p. 233.*

Another of the Captains, with Ten thousand of the Soldiers that remained, made all the haste they could out of *Greece*: but their Flight was little Benefit unto them. For in the Night they durst come in no Houses, and in the

the Day they wanted neither Labour, nor Dangers. Abundance of Rain, and Frost, and Snow, and Hunger, and Weariness, and the extreme Want of Sleep, consumed daily this miserable Remnant: and the Nations they pass'd through, pursu'd them as Vagabonds to prey upon them. So that of that numerous Army, which of late in the Pride of their Strength despised and spoiled the Gods, none was left to report their Destruction.

Thus *Justin* affirmeth: but *Strabo* saith, That divers of them returned into their Country (being *Tolouse* in *Provence*) and that the Plague there falling amongst them, the Sooth-sayers told them, they could not be deliver'd from it, till they cast the Gold and Silver they had gotten by their Sacrilege, into the Lake of *Tolouse*.

About Two hundred and forty Years after, *Q. Servilius Cepio*, the Roman Consul, taking the City of *Tolouse*, took also this Treasure, (then being in the Temple, as seemeth by *Aul. Gellius*, lib. 3. cap. 9.) and much encreas'd by the Citizens, out of their private Wealth, to make the Gods more propitious unto them.

them. The Gold (saith *Strabo*) amounted to a Hundred and ten *Minas*, and the Silver to One thousand Pound in Weight. In truth (saith *Strabo*) this Sacrilege was the Destruction both of *Cepio* himself and of his Army; and *Gellius* addeth, That whosoever touch'd any of that Gold, perished by a miserable and torturing Death. Hereupon came the Proverb, which this Day is so usual among Scholars, *Aurum habet Tulosanum*; spoken (saith *Erasmus*) of him that is afflicted with great and fatal Calamities, and endeth his Life by some new and lamentable Accident. See more in *Strabo*.

A Soldier of *Antoninus Verus*, the Emperor, cutting by chance a Golden-Cabinet (*Arculam*) in the Temple of *Apollo* at *Babylon*, there issued such a pestilent Breath out of it, as infected both the *Parthians*, and all other parts of the World wheresoever they came, even to *Rome*. *Jul. Capitolin. in Aug. Hist. To. 2. pa. 120.*

It were endless to sail in this Stream, the Heathen Authors are so Copious in it. But for a Corollary to that hath
G been

been spoken, I desire to add a Fable of *Ovid's* (*Lib. 8. Metam. pag. 331.*) wherein he sheweth what Opinion the World then had of Sacrilege, and what Fatalities it brought upon the Offenders in it. *Erisichthones* profaning the Grove of *Ceres*, cutteth down her sacred Oak, and contemning his Superstition that offer'd to hinder it, cleaveth his Head with an Hatchet. *Ceres* striketh him with an unsatiabable and perpetual Hunger; nothing doth satisfie him, nothing fills him, nothing thrives with him; all his Wealth is consumed on his Belly: And when all is gone, then he is driven to dishonest Shifts, and forbear-eth no Wickedness. He prostitutes his own Daughter to one for an Horse, to another for a Bird, to a third for an Ox, to a fourth for a Deer. And when this is also devoured, his Hunger, at last, compelleth him to tear his own Flesh with his Teeth, and by consuming himself in this horrible manner to finish his Days most miserably.

*Her trans-
mutation
into these
Shapes is
thus ex-
pounded.*

Dioclesian and Maximianus having divided the Empire between them, this enjoying the *West*, and the other the *East*, they united themselves again in raising the greatest Persecution that ever was against the Christians, putting Priest and People to death, Seventeen thousand Persons by sundry Torments, in thirty Days, confiscating their Goods, burning the Books of Holy Scripture, rasing and utterly subverting their Churches, Altars, and Places of Prayer, and Divine Worship. Having continued in this Fury about * Twelve Years, they grew at last to be troubled in Mind; and in one day Maximianus at Millan, in the *West*, and Dioclesian at Nicomedia, in the *East*, of their own accord renounc'd the Empire, and betook themselves to a private Life; Dioclesian chusing Galerius for his Successor, and Maximianus, † Constantine for his. But Maximian afterward repenting, || endeavour'd to have brought his Son Maxentius into the Government, and was therefore by the Commandment of Constantine, put to death; and Dioclesian, after long Discontentment, flew himself.

Euseb. 1. 8. cap. 1. & seqq.

Oros. 1. 7. c. 25. Carion. in Ann. 288.

* 1.

† Constantius. Carion. in Ann. 288. || Resumed the Purple.

himself. Yet for a further Revenge of the horrible Persecution and Sacrilege, God sent a grievous Plague and Famine, as *Eusebius* reporteth, over all the World.

Ann. 356. Certain *Arians*, by an Edict of *Constantius* the Emperour, attempt to expell *Athanasius* from the Bishoprick of *Alexandria*; and in rifling the Church, a young Man laboureth to pull down the Bishop's Seat there, when suddenly a Piece thereof falling upon him, rent out his Guts, that he died the next Day save one. Another bereav'd of his Sight and Sence for the present, was carried forth, and recovering about a Day after, remember'd nothing of what he had done or suffer'd. But these Accidents stay'd the rest from proceeding farther. *Epist. Constantii Imp. ad Alexand. apud Athanas. Apol. i. Bar. in An. 356. 35.*

Ann. 362. *Julianus*, President of the East Part of the Empire, and Uncle to *Julian* the Emperour, (both Apostates) with *Felix* the Treasurer, and *Elpidius*, Keeper of the Privy Purse, all Persons of high Dignity, come to *Antioch*, by Commission from the Emperour, to carry from thence the Sacred Vessels to the Emperour's

our's Treasury. They enter that goodly Church, and *Julian* going to the Holy Communion-Table, maketh water against it; and because *Euzoius* offer'd to hinder him, he gives him a Box o'th' Ear; saying, "That God regarded not the Things of Christians. *Felix* also beholding the Magnificence of the Sacred Vessels, (for *Constantine* and *Constantius* had caused them to be sumptuously made) "Lo, (quoth he) in what State the Sun of *Mary* is serv'd! Presently the Guts of *Julian* rotted in his Body, and the Dung which formerly went downwards, now passeth upwards thro' his blasphemous Mouth, and so ending his Life. *Felix* is stricken suddenly with a Whip from Heaven, casteth his Blood day and night, from all parts of his Body out at his Mouth, and for want of Blood so dieth presently. *Theod. Eccl. Hist. lib. 3. cap. 11, 12.*

Chrysostom saith that *Julian* burst asunder in the midst and *Ammianus*, lib. 33. that *Felix* died suddenly (*profluvio sanguinis*) of a gushing out of Blood.

What became of *Elpidius*, *Theodoret* doth not mention, but *Nicephorus*, lib. 10.

cap. 29. reporteth, that though the third Blasphemer was not so suddenly punished, yet being at length apprehended amongst them that aspir'd to the Government, (*tyrannidem*) he was stripp'd of all he had, and suffering much Misery in Prison, dy'd loathsomly, accounted as a cursed and detested Person. *Bar. Ann. 362. 110.*

Ann. 433.

Divers Bond-men of a great Person, not enduring the Severity of their Master, fly into the Church at *Constantinople*, and with their Swords do keep the Altar, refusing to depart from it, and do thereby hinder the Divine Service divers Days together; but having kill'd one of the Clerks, and wounded another, they at last kill'd themselves. *Socr. lib. 7. cap. 33. v. Niceph. lib. 14. cap. 34, 35. Evag. lib. 1. cap. 3, 45.* This happened a little before the Council of *Ephesus*, *Ann. 433.* where *Nestorius* was condemn'd, and was a *Præludium* to those Evils, as it is said in *Socrates, ibid.* that then followed in the Church.

*Nam sæpè signa talia dari solent,
Cum sacra fœdum templa polluit scelus.*

In the time of *Childebertus*, King of *Paris*, and Son of *Clodover* the First, his Brother *Theodoricus* besiegeth *Montclere*, the chief City of *Avernia*, which *Childebertus*, his Brother, had taken from him. A Knight then hearing that divers Citizens had carried their Goods into the Church of *St. Julian*, leaveth the Siege, and with his Followers, breaking open the Doors, taketh all away. But God, the just Revenger of Sacrilege, struck them all incontinently with Madness. *Gaguin. in Childeberto*, fol. 13. where he admonisheth Soldiers, by this Example, to take heed of *Sacrilege*; and thereupon addeth another Example.----

Siginaldus (saith he) Governour of the *Avernians*, found this to be true; for puffed up with a desire of enlarging his Patrimony and Dominion; after he had wrung many things from the Inhabitants, he took also from the Church of *St. Julian*, the Town of *Bulgrate*, which *Tetradius* had given unto it; and being presently stricken Mad, recovered not his Senses till he had left the Town again unto them, and made a recompence for that he had taken. *Idem, tit. ibid.* *Chilbert* began to reign *An. 515.* and died about 560.

An. 508.

Some of the *Burgundians*, with a great Power, besiege *Brivatensem Vicum*, the Town of *Brivat*, killing many, and taking many Prisoners, doe also carry away *Ministerium Sacrosanctum*, the Implements of the Church. Passing over the River, as they were dividing the Captives, one *Hellidius* coming from *Vel-lavum*, suddenly upon them with his Company, slew them all save four, and rescued the Captives. The four that escaped carried with them into their Country a Dish, and a Pitcher, or Water-pot (*urceum*) called *Anax*. The Dish they divided amongst themselves into four parts, but the Pitcher they presented *Gundebar*d, their King, for his Favour. The Queen finding the Silver they had brought, sent it back to the Place from whence it was taken, with other Presents added unto it. *Gre. Turon. Glor. Mar. lib. 2. cap. 78.* Shortly after this *Gundebar*d, and the *Burgundians* are overthrown by the *Franks* and *Goths*, and their Countrey divided amongst their Enemies. *Bar. An. 508.*

33, 34.

An. 556.

Whilst King *Chramnus* was at *Averne*, five of his People brake by Night into the Oratory of the House of *Juacen*, and stole from thence the Ornaments of
the

the Ministry, and flying into the Territory of *Orleans*, there divided them: Shortly after four of them were slain in Tumults; and the fifth, having all the Goods in his House, as Survivor, was stricken Blind with an Humor of Blood that fell upon his Eyes; which touching him with Repentance, it pleased God to have Mercy on him; so that recovering his Sight, he carried back the Ornaments, and restored them.

Greg. Turon. de Gloriâ Martyr. 166.

Bar. 556. 42.

Chilperic, King of *Suessons* in *France*, *Circ. 570.* who flourished *Anno 570.* sent his Son *Theodebertus* with an Army to waste *Normandy*, and the other Territories of his Brother *Sigebert*. *Theodebert*, in doing it, forbore not the Christians, but spoil'd them also. At last part of his Army come to *Lota*, a Monastery of *St. Martins*; and twenty of them (the rest refusing) entered into a Bark, and passing over the River, sack'd the Monastery, slew some of the Monks, and carried the Prey into their Bark. Having lost their Oars, they were constrained to use their Spears in rowing themselves back, and coming into the midst of

of the River the Bark sunk, and they falling down upon their Spears, were both slain and drown'd, one excepted. The Monks recovering their Goods from the Water, buried the Bodies of them that were drown'd. *Theodebert* himself, and all his Army, falling after into an Ambush laid for them by *Sigebert*, were also slain. *Aimone de Gest. Franc. lib. 3. c. 12.*

An. 576.

The Leaders of King *Guntheranus's* Army hearing that *Gundebaldus*, dislodging with his Forces from the side of the River *Garonna*, was gone to the City *Convenica*; they in pursuit having swam over the River, and drown'd some of their Horse, came with the rest to the Church of *St. Vincent*, which is near the Borders of the City *Argen*; and finding that the Inhabitants of that part had carried all their Wealth into the same Church, as supposing the Sanctity of that place should preserve it, they set the Doors on fire, being fast lock'd, and so consuming them, entered the Church, and carried away all the Substance of the Inhabitants, and what else belong'd to the Divine Service, which by the work of God was presently

presently punish'd : For the Hands of most of them were * strangely burn'd, * *Divinitus.* and made a smoak as things use to do that are set on fire ; some were carried away by the Devil. Many after they were † departed wound themselves † *Semoti.* with their own Weapons, and some of the rest stragling abroad are slain by the Inhabitants about *Conven. Greg. Turo. Hist. lib. 7. c. 35.*

This Author (as *Sigebertus* saith) was made Bishop of *Tours*, in the Year 571. is much Honour'd generally for his Life, Gravity and Fidelity ; yet must I note, that he hath deliver'd this Story somewhat differinglly in his Book, *De Gloriâ Mart. lib. 1. c. 105.* though to the same effect (Memory in all Men being sometime stronger, sometime weaker.) There he saith, that the Soldiers could not of long time, and with much labour make the Church Doors take fire ; and that at last they were fain to use the help of Hatchets, and to chop them in pieces ; that being entered, they took both the things that were there, and slew all the People that were fled thither for safety : That this was not long unpunished, for some were * rapt

* *Alii à
Demone
correpti.*

* rapt away by the Devil, some drown-
ed in the River *Garonna*, many lying in
the cold got divers Diseases, in divers
parts, that vexed them grievously: For,
my self, saith he, did see in the Terri-
tory of *Tours* many of them, that were
Partners in his Wickedness, grievously
tormented, even to the loss of this pre-
sent Life, with intolerable Pains. *Bar.*
476. 4.

Chilperic, the greatest Man with *Si-
gebert* King of *Mees*, or *Austrasia*, claim-
eth wrongfully a Town from *Franco*
Bishop of *Aquis* pretending that it be-
long'd to the publick Revenue, and ju-
dicially, before the King and other
Judges, doth recover it with Three
hundred Crowns (*aureos*) Damages.
The Bishop, in great anguish of Mind,
goeth to the Church, and falling down
at the Tomb of *St. Metrias*, Patron of
the Church, prayeth for Vengeance, and
threatneth the Saint, that there should
be neither Lights nor Singing in that
Church, until he were revenged of his
Enemy, and the Things restored that
were taken away from it so wrongful-
ly. And laying Thorns upon the Tomb,
he shut the Church Door, laying others
there

there also (for that was a Type that the place was forsaken.) Presently here-upon *Chilperic*, that had done this wrong to the Church, falleth sick of a Fever, and continueth so for a whole Year, eating little and drinking little, save Water in the heat of his Fit; but perplexed in his Mind, and Sighing much, yet Relented not in that he had done. In the mean time all the Hair, both of his Beard and Head, came wholly off, and all his Head became bare and naked: Then he bethinks him of the wrong he had done to the Church, and restoreth the Town with Six hundred Crowns, for the Three hundred he had received; hoping so to recover his Health, by the means of the Saint, but dy'd notwithstanding. *Greg. Turon. De Glor. confes. ca. 71. Bar. An. 579. 15.* This happened in the time of King *Sigebert*, who was this Year murdered by the practice of his Brothers Wife *Fredagundis*.

Ruecolenus, with a Power of the *Ce-* *An. 579.*
romanians, wasteth all about the City *Tours*, so that the Houses and Hospital of the Church were without hope of Sustenance. He demandeth also of the Church-

Church-men there, that they should deliver unto him some that had taken Sanctuary in the Church, and threatneth to fire all if they refused. St. *Gregory of Tours*, being then Bishop there, and that writ this Relation with his own Hand, goeth to the Church; and praying for aid (*Beati auxilia flagitamus*) a Woman that had twelve Years been contracted with the Palsie, was made streight: But *Ruecolenus* himself being now come to the other side of the River, was presently stricken with the King's Evil, and with the Disease of King *Herod*; and the fiftieth Day after dy'd, all swollen of the Dropsie. This *Greg. Turon.* himself (as I find) reporteth, *De Mirac. S. Mart.* lib.--- c.17. *Baron.* 579. 18.

An. 596. Certain Servants, or Officers of *Egbert* the third King of *Kent* after *Ethelbert*, had done great Injury to a Noble Woman, called *Domneva* (the Mother of St. *Mildred*); in Recompence whereof the King promised, upon his Honour, to give her whatsoever she would ask of him. She begged upon this so much Ground of him to build an Abbey on, as a tame Deer (that she had

had nourished) would run over at a Breath. The King had presently granted it, but that one of his Council, named *Timor*, standing by blamed his inconsideration, that would upon the uncertain Course of a Deer depart with any part of so good a Soil. But presently (saith the Author, *William Thorne*, a Monk of *St. Augustin's*) the Earth open'd and swallowed him up alive; in Memory whereof the place till this time was call'd *Timor's* Lease. It may be the Monk hath aggravated the matter, and that Mr. *Lambard* justly doth count it Fabulous; but it seems some notable Misfortune followed upon *Timor*, hindring, in this manner, the propagation of Religion in the beginning of our Church. Yet no learned Man, I think, doubteth but that in the first Conversion of Heathen People, God was pleased to shew some Miracles upon sacrilegious Impediments. The Story goes on, that the King moved with the Event, granted *Domneva's* Petition; and that the Hind being put forth, run the space of Forty eight Plough-lands before it ceas'd. In which Precinct this Lady, by the King's help, builded the Monastery

Monastery for Nuns, called *Minister-Abbey*, in *Tenet*. *Lambard Itin. in Tenet.* pag. 99.

An.Dom.
684.
Bed. l. 4.
c. 26.

Egfrid, King of *Northumberland*, sendeth an Army into *Ireland*, under the Conduct of *Bert*; and wasting miserably that harmless Nation, which then was Friend to the *English*, spared neither Churches nor Monasteries. The Inhabitants resisted as they could, but rested not to call upon God with continual Curses for Revenge. And tho' those that be accursed cannot inherit the Kingdom of God, yet it is to be thought that those that are justly cursed for their Iniquity, that the Vengeance of God doth therefore fall the sooner upon them: For this same King, this next Year after, in a Voyage against the *Picts*, was drawn into streights, and both himself and most of his Army slain.

Lib. 4. p.
337. *l. 14.*

And in the eleventh Year of King *Ino* (saith *Huntington*) the Earl *Berutus* felt the Curses of the *Irish* People, whose Church he had destroyed, as his Master had done before: For as King *Egfrid* entring into the Land of the *Picts*, was there slain; so he entring it also to revenge

venge his Masters Death, was likewise slain by them.

Ofred, King of *Northumberland*, being but eight Years old when he began to reign, and Reigning but eleven Years; even thus young broke the Monasteries, and deflower'd the Nuns, with much other Wickedness; for which the just Hand of God being upon him, as *Bonifacius*, Archbishop of *Mentz*, and other Bishops assembled after in a *German Council*, do testifie by their Epistle to *Æthelbald*, he was murder'd by his Kinsmen, *Kenred* and *Osrick*, and his Kingdom Usurped by *Osrick*, contrary to *Ofred's* meaning, who had Decreed it to *Ceolwulfe*, Brother of his Father, as *Beda* reporteth, *lib. 5. ca. 24.* who saith farther, that his whole Reign abounded with so many Crosses of Fortune, that no Man knew either what to write of them, or what end they would have. *Vid. Epis. apud Malmes. de gest. Reg. lib. 1. p. 28. Sed fusiùs apud Baron. in An. 745. nu. 5.*

Ceolred, King of the *Mercians*, or *Midland England*, was guilty also of spoiling Monasteries, and defiling of Nuns; and was the first, with *Ofred*, before named, that since the entrance of *Austin*,

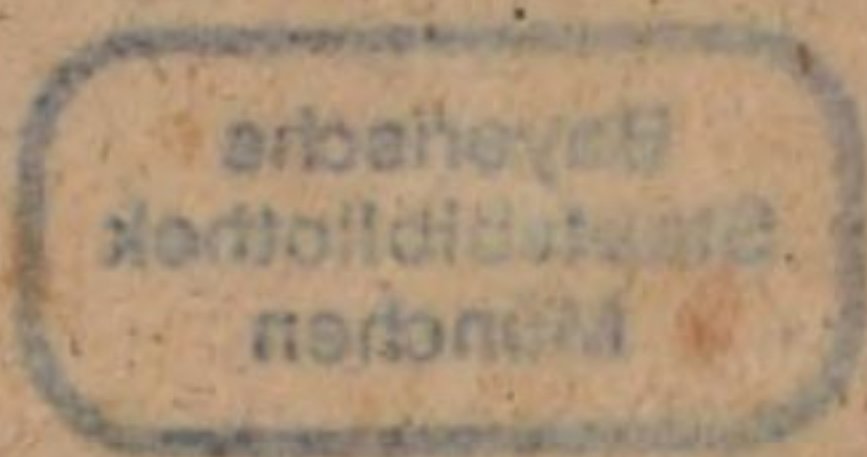
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brake

brake the Privileges granted by the Saxon Kings unto Monasteries, and for these sins, saith *Boniface*, and the other Bishops in the said Epistle, *Iusto iudicio Dei damnati de culmine regali hujus vite abjecti, & immaturâ & terribili morte præventi, &c.* For *Ceolred* (as those that were present did testifie,) being at a great Feast among his Earls, that Evil Spirit which before had mov'd him to do such wickedness, struck him there with Madnes, and in that case he dy'd Impenitently, the same Year, that *Osred*, his fellow in Sacrilege, was murder'd, viz. An. 716. Epist. prædict. & *Beda in Epit.* It seemeth his Line was also extinct.

Circ. Ann.
742.

Ethelbald the next Successor of *Ceolred* in the Kingdom of *Mercia*, succeeded him also in his wicked Courses. He forbear-eth lawfull Marriage, but liveth Adulterously with the Nuns, and breaking the Privileges of Churches and Monasteries, taketh away also their Substance, which gave the occasion that *Boniface* Arch-bishop of *Mentz*, and other German Bishops wrote the foremention'd Epistle unto him, desiring him to mend his course, and the wrongs he had done, which like a good King he willingly did; and at a Council holden at *Clovesbo*, now call'd *Cliff*, in *Kent*,



Kent, acknowledging his Sin, did also by his Charter restore what he had taken or broken, with an Overplus, and founded the Monastery of *Crowland*; yet so was the Hand of God upon him, that in a War unwisely begun, he was treacherously Slain by *Bartred*, alias *Beornred*, and the Kingdom by him usurp'd. *Epist. prædict. & Stow*, pag. 88. & *Bar.* 742, nu. 16.

Celsus Veronensis.

THat many rare and excellent Men, and all Nations attributed the fortunate Success of the *Turks* against the *Venetians*, as the loss of their Island *Cuba*, the lamentable success of their Expedition of *Achaia*, his last Victory which made his way broader, and his enterance easier, the Death and Calamity of their *Euripus*; many think, and affirm, that God of his righteous and just Judgment, hath brought upon you for your insolent Taxing and Polling of Holy Things belonging to the Church, and your injurious troubling of the Estate of Religion. pag. 212. Compilation and Pillaging of Holy Things. pag. 214. New and

H 2

and unusual Taxing and Tolling of the Church. *pag. 215.*

How many Victories, Conquests, Sports, happy Events, have you had in these so long Wars, since you invented this strange and pestilent Counsel to lay violent Hands on Church Goods, and Holy Things dedicated to God ? which Impiety, (believe me) will not help you one whit in these your great Dangers, and extream Necessity. *pag. 219.*

That the Captivity of *Constantinople*, was from the discord and departing from the Church of *Rome*. *pag. 215.*

The *Pisans* Kingdom prosper'd by Sea and Land, till they laid wicked and violent Hands on the Church, and the Ministers of the high God. *Ibid. Caesar* would not suffer his Sword hung up as a Spoil gotten from him in the Church of *Avernia* to be pull'd down. *Vita ejus, pag. 219.*

Mithridates, in the Life of *Lucullus*, notably afflicted by *Diana*, *pag. 226.* *Historius* Banish'd, taken Captive by the barbarous, the City burnt over his Head, his Life always in danger, fell into a most deadly Contagion, his Tongue eaten out of his Head with Worms, and miserably died. *Evagr. Hist. lib. 1. pag. 169.*

Lastly,

Lastly, Propound unto your selves the late Example of *Philip Maria*, when he had good Success in all his Affairs, and all things fell out with him as well as he could wish. At length, he gave over himself to such a madness, that all fear set apart, he challeng'd Church Goods to himself. But mark how duly he suffer'd worthy Punishment; being wearied with continual Wars, he not only lost a great part of his own Dominions, his Enemies besieging him even hard unto his Walls; but also he suffer'd dangerous and grievous Diseases, so that he being blind, led a most sorrowful life a long time after. But what became of his Empire, and by what means his Noble Family is now clear extinguish'd, and no Succession left at all, it may easily appear to every Man, the thing being so fresh in Memory. *Cels. Veron. pag. 241.*

Frederick II. made Emperor by *Innocent III.* having taken the Cross against the Christian Enemies, even then feared not wickedly to take away the Goods of the Church to employ them profanely, but made a Sacrilegious pact with the mighty King of *Egypt*, the Soldan, concerning the suppressing of Religion and Religious Houses; but he did not long

escape the just Vengeance of God ; for after he had spoil'd many Cities, after many Diffensions had with the Church of *Rome*, after he had devour'd many Temples, after many most cruel and barbarous Sacrileges, having his own Son in a jealousy, that he affected the Empire, he shut him up in most filthy Dungeons till he dy'd. And he feeling the great and grievous censure of the Church, (as the righteous God had appointed) was Strangled by his own Son *Manfredus* most cursedly. *Celsus of Verona.* pag. 289. The Princes of *Carraria* in like Impiety when they began once wickedly to challenge to themselves the ordering of those things which belong only to the Holy Function, by reason of the Pestilent Counsel they had taken, very soon after lost the famous City *Patavium*, most strong by Situation and free, which was thought almost to be invincible. *Cels. of Ver.* pag. 239, 240.

Ann. 730. *Eudo*, alias *Oda*, Duke of *Aquitane* not able to resist *Charles Martel*, draweth an excessive Army of *Saracens* out of *Spain* unto his aid. They being come into *France*, waste all places, and burn down the Churches as far as to *Poictiers*. *Charles Martel* assisted by the Hand of God, encountreth

countreth them, and slayeth three Hundred seventy five Thousand (others say three Hundred eighty Thousand) of them, together with their King *Abdyrama*, losing not above an Hundred and Fifty of his own Men. Then *Eudo* himself reconcil'd to *Charles*, spoileth the Camp of the Saracens, and destroyeth the rest. But fighting again with *Charles* in *Gascony*, loseth both his Dukedom of *Aquitane* and his Life; his Sons also, *Gai-fer* and *Haimald*, are overcome, and the Saracens wholly beaten out of *France*.
Sigeb. An. 730, 732. Guil. de Nanges. Blond. 10. Decad. 1. & Platin.

The *Normans* under *Ragenarius* their *An. 845.*
Captain, besides other Sacrileges, spoil the Church of *St. Germans* by *Paris*, and attempting to cut down some of the Firr Beams, to repair their Ships, three of them attempting it, are dasht in pieces. Another hewing a Marble Pillar with his Sword to overthrow some part of the Church, had his Hand (like *Jeroboam's*) dried up, and the haft of his Sword stuck so to it, as it parted not without the Skin. Many were stricken with Blindness, and as it was commonly reported, some of their Army dy'd daily so thick of the Bloody Flux, as they feared that none of

them should escape ; whereas all the Christians that were amongst them, were free from it. They hasted therefore into the Countrey, but dy'd there as fast, and infected others so grievously, as *Horich* their Prince fearing, that both himself, and the Nobility and People should be consum'd, commanded the rest of them to be Beheaded, and tho some fled upon it, yet it was thought they dy'd of the Disease.

Ragenarius their General and Author of all the Evil, at his return, bragg'd before *Horich*, in the presence of *Kobbe*, the Embassador of King *Lodwick*, and many others, what great things he had done at *Paris* ; and said, That the Dead there, had more power than the Living, and that an old Man, whom, they call'd *German*, most resisted him. Speaking thus, he began to tremble, and falling down, cry'd out, That *German* was there, and did beat him with his Staff. Being presently taken up and carry'd out, he continu'd *three* Days in grievous pains ; whereupon, Repenting of what he had done, he commanded that his Statue should be made of Gold ; and that *Kobbe* should carry it to the old Man *German*,
pro-

promising, that if he recover'd, he would become a Christian; but his Guts passing from him as if he were burst in the midst, he so dy'd. And because he was not a Christian, his Statue would not be received, tho it were of Gold.

Kobbe, the Embassador for Lodwick, King of Bavaria, to the Normans, being yet Pagans, was an Eye-witness of these things, and related them to Aimoinus, who living at the same time, and seeing much of it himself, did, by the commandment of King Charles, write a History of strange things then happening, which he entitul'd, *De Translatione & Miraculis S. Germani Episcopi*, whence this above mention'd is taken. *Bar. An. 845. nu. 22. & Seq.*

The Danes with a great Army destroy *An. 866.* the Monks and Monastery of Bradney, kill the Abbot and Monks of Croyland, and burn their Church, make the like havock at Peterborough, and murder the Nuns at Ely. Shortly after, their whole Army is overthrown in Battle at Chippenham, by Aelfred, Brother of King Æthelred, and Hubba their King, with five Earls, and many Thousands of their Pagan Nation slain. *Stow, p. 101. Flor. Wigor. An. 871. Hunting. lib. 5. p. 349.* saith there were nine Earls slain this Year.

Abbo-

An. 874.

Aboila, alias *Agdila*, a Saracen Prince, coming with a great Army out of *Africa*, besieg'd *Salerne*, and made the Church of *St. Fortunatus*, *Caius*, and *Anches*, his Lodging, placing his Bed upon the Altar, and abusing it with all Filthiness; but it happen'd, that having gotten a Maid, and going about to Ravish her there, as she resisted and struggl'd with him, a piece of Timber falling down from the top of the Church, slew him in his Wickedness, and hurt not the Maid, which seem'd apparently to be the very work of God; for that the Timber fell not perpendicularly, but aslope. He being thus extinct, the Saracens chose *Abimelech*, an Eunuch, King, in his stead. *Baron. An. 874. nu. 2. out of Herempertus de Gestis Longobardorum Principum Beneventanorum, Codice MS.*

Circ. An.
888.

In the Reign of *Carolus Crassus*, (who began 886, and dy'd 891.) there happen'd a strange Accident memorable in *France*, as well by common Fame, as by writing to the later times, that the Monks of *Clunis* going forth in their Habit to meet the Earl of *Matifcon*, he not only slew them, but with torture and cruelty, and in that manner rag'd continually against the Church. It fortun'd therefore, that he being one day at a Feast with
many

many of the Nobility, an unknown Person coming to the Door required to speak with him; and the Earl going out was never seen after. Some write that he was carried away, fearfully crying through the Air, with a Black Horse (*pullo equo*). *Paradinus de antiquo Statu Burgundia*, pa. 62.

Leofstane, a noble Saxon, and of great Authority, in the heat of his Youth entered the Place, where *St. Edmund* the King and glorious Martyr of our *East-Angles*, was entomb'd; and causing the Tomb or Coffin to be opened, made the Body to be shewed forth to the Beholders, many labouring to hinder it. But in that instant, whilst he stood looking on it, he was struck with Madness; which his Father, a Religious Man, hearing, gave Thanks unto the Martyr for it, and casting off his Son, suffered him to live in great Penury, wherein afterward by the Hand of God, he was consumed with Worms, and so ended his Life. *Jornalensis in S. Edm. vitâ*, fol. 29. a. 6. *Circ. Ann.*
880.

The same Author in the same place telleth also, That divers lewd Persons robbing in the Night-time the Church where his Tomb was, were all taken,
and

and by the Judgment of *Theodoret*, the Archbishop of *Canterbury* in those days, hanged together. But addeth, That the Archbishop repented the Deed all the days of his Life afterward, remembering the Speech of the Prophet saying, *Eos qui ducuntur ad mortem eruere non cesses*. And that hereupon he put himself to great Penance, and calling the People of the Diocess together, perswaded them to fast and pray for him three whole Days, that it might please God to turn the Wrath of his Divine Indignation from him for doing this deed.

Circ. Ann.
964.

Nicephorus, Emperor of *Constantinople*, had marvellous Success in all his Affairs, and in a short time obtain'd so many, and so famous Victories against the *Saracens*, as are scarcely to be believed; he falleth then to spoiling of Churches, and sacred Houses, taking from them that which usually was given unto them, and pretended that the Bishops consumed the Money that was given to the use of the Poor, whilst the Soldiers lived in Want and Poverty. After he had thus laid his Hands upon the Goods of the Church, he not only wasted all his own Goods, but overwhelm'd with Evils, found the Hand of God to be against

gainst him, and to pursue him with Revenge, as the *Greek* Historians are of Opinion: For by and by his Army is beaten in *Calabria*, an innumerable Multitude of his People slain, many with their Noses cut off are sent back to *Constantinople*; the Citizens there Murmur, Mutiny and Rebel, his own Wife conspireth with them, and by the Hands of *John Zomiscus*, one of his Army, do murder him, and make the same *John* Emperor in his room. *Curopalates, &c.* *Bar. Ann.* 964. nu. 34. & 968. nu. 3, 4, 5.

Upon the Rebellion of the *Welshmen*, *Ann. Dom.* King *Edgar* entring with an Army into 974: the Countrey of *Glamorgan*, some of his Soldiers, among other Spoil, took away the Bell of *St. Ellutus*, and hang'd it about an Horses Neck. It then chanc'd, as the report was, that King *Edgar* sleeping, in the Afternoon, there appeared one unto him, and smote him on the Breast with a Spear. By reason of which Vision he caused all things that had been taken away to be restored again. But were there any such Vision or no, it is said, he died within nine Days; and the truth is that he died indeed at his Age of thirty seven Years, when he had Reign-
ed

ed sixteen Years and two Months. *Rog. Higd. Chr.* p. 161. col. 1. lib. 60.

Ann. 975.
Ranulph.
Cestr. lib.
c. 11.

Verba Au-
thoris.

King *Edgar*, understanding that the *Welshmen* were in Rebellion, invaded the Countrey of *Glamorgan* with an Army, and in spoiling of it the Bell of *St. Ellutus* was taken away, and hang'd about an Horse's Neck. Therefore in *Undertyde*, while King *Edgar* lay on his Bed to rest him (saith the Chronicle) one appeared to him, and smote him on the Breast with a Spear. Then when the King was waken, he bad restore again all that was taken. But the King died after nine Days, or as *Fabian* saith, within ten Days. *Ranulph. Cestrens.* out of the *British History*.

This King *Edgar* was buried at *Glastenbury*; and when *Ayleward*, the Abbot there, had unworthily digged open his Grave, he (the Abbot) fell Mad, and going out of Church brake his Neck and died. *Ibidem immediate supra.*

An. 1054.
Hoved. in
An. 1055.
p. 443.
Hist. of
Cambria.
p. 99.

Griffith, the Valiant and Victorious King of *North-Wales*, in aid of *Algar*, Earl of *Chester*, whom King *Edward* the Confessor had expelled and banished, invadeth *Herefordshire*, putteth to flight *Radulf* Earl thereof, and Son of *Goda* the Confessors Sister, with his whole Army, and

and taking the City of *Hereford*, fired the Cathedral Church, slew *Leogar* the Bishop, and seven of the Canons that defended it, burnt also the Monastery built by Bishop *Æthelstane*, carried away the Spoil thereof, and of the City, with slaughter of the Citizens, and fully restored *Algar*, the Earl, both now and a second time. Upon this King *Edward* sent *Harald* against him, who upon his second Voyage into *North-Wales* burnt his Palace and Ships. After this, *Grifith* raising an Army for Revenge, and going to meet *Harald*, was by his own People traiterously Murdered, and his Head brought to *Harald*.

Alfgarus, Stalhere (that is Constable of the Army) to *Edward* the Confessor, invaded the Town of *Estre*, otherwise called *Plassie*, and pulling it from the Monastery of *Ely*, converted it to his own use. The Abbot and Monks there besought him by all fair means to restore it, but prevailing not they proceeded to denounce daily Curses, and Imprecations against him, and at last (altho' he were so great a Person in the Kingdom) to excommunicate him. Hereupon the King reproving him sharply, and the People shunning his Company, he at last fought

*Hist. Eli-
ens. l. 2.
Hollinsb.
p. 866.*

*Circ. Ann.
1068.*

sought to be reconciled to the Church, and for obtaining thereof granted by his Deed, and ratified it by his Oath, that the Town after his decease should again return to the Monastery: Yet (after the Death of *Edward* the Confessor, and *Harald* the Usurper) he was by the Conqueror cast into Prison, and there, among others in Fetters of Iron, ended his Life.

Ann. Dom.
1078.

Jordan, Prince of *Capua*, hearing that the Bishop of *Rosella* had brought, and laid up a good Sum of Money in the Monastery of *Cassin* in *Italy*, sent his Soldiers, and by force took it out of the Treasury of the Church; but was shortly after stricken Blind. *Leo. Marsic. lib. 3. cap. 45.* Upon this *Gregory* the Seventh calleth a Council, and maketh a Canon against Sacrilege; and writing to *Jordan* reproveth him for this and other Offences, admonishing him to amend them. *Baron. An. 1078. 24.* The Prince, touch'd with Remorse, granteth in Recompence, the next Year after, to the Monastery of *Cassin* divers great Territories and Privileges, with a Penalty of 5000 *l.* of Gold upon the Violaters thereof. *Leo. Marsic. in Chron. Cassin. lib. 3. cap. 46.*

Richard,

R *Ichard, Robert and Anesgot, Sons of William Sorenge, in the time of William, Duke of Normandy, wasting the Countrey about Say, invaded the Church of St. Gervase, lodging their Soldiers there, and making it a Stable for their Horses. God deferred not the Revenge; for Richard escaping, on a Night, out of a Cottage where he was beset with his Enemies; a Boor, whom he had fettered a little before, light upon him, and with an Hatchet clave his Head afunder. Robert, having taken a Prey about Soucer, was pursued by the Peasants and slain. Anesgot entring and sacking of Cambray, was struck in the Head with a Dart, thrown downward on him, and so died. Lo, (saith Gemeticensis) we have here seen that truly perform'd which we have heard! If any man shall violate the Temple of God, God shall destroy him, 1 Cor. 3. 17. And admonishing such as spoil Churches to look about them, and not to sooth themselves in their Sin, for that God often deferreth the Punishment, he concludeth with these Verses of another Mans, Lib. 6. cap. 13, 14.*

*Vos male gaudetis quia tandem suscipietis
 Nequitia fructum, tenebras, incendia,
 luctum,
 Nam pius indultor, justusq; tamen Deus
 ultor
 Quæ sua sunt munit, quæ sunt hostilia punit.*

Dear bought, for thou must one Day
 undergo
 The price of this, Hell, Darknes, Fire
 and Woe ;
 God's Threats are sure, tho' Mercy be
 among them,
 He guards his Rights, and pays them
 home that wrong them.

William the Conqueror, in making the
 Forest of *Ytene*, commonly called the
New-Forest, is reported to have destroy'd
 twenty six Towns, with as many Parish-
 Churches, and to have banished both
 Men and Religion for thirty Miles in
 length, to make room for his Deer. He
 had ruined also some other Churches in
France upon occasion of War; and in
 Lent-time, in the fourth Year of his
 Reign, he rifled all the Monasteries of
England of the Gold and Silver, which
 was laid up there by the richer of the
 People

People to be protected by the Sanctity of the Places, from Spoil and Rapine; and of that also which belonged to the Monasteries themselves, not sparing either the Chalice or Shrines. But he, that in the like Attempt met with *Heliodorus*, in the second of *Machab. 3.* met with him also grievously, both in his Person and Posterity.

Touching his Person, as God raised *Absalom* against *David*, so raised he *Robert*, Duke of *Normandy*, against his Father the Conqueror, and fought a Battle with him by the Castle of *Gerborie* in *France*, where the Conqueror himself was unhorsed, his Son *William* wounded, and many of their Family slain. Hereupon the Conqueror (as casting Oyl into the Fire of God's Wrath that was kindled to consume his own Family) cursed his Son *Robert*, which to his dying Day wrought fearfully upon him, as shall by and by appear. But to proceed with the Conqueror himself, it is very Remarkable, that being so great and renowned a King, he was no sooner Dead, but his Corps was forsaken of his Children, Brethren, Friends, Servants and Followers, and wickedly left (saith *Jo. Stow*) as a barbarous Person, not one of his Knights
I 2 being

being found to take care of his Exequies : So that a Countrey Knight, out of Charity, was moved to take care thereof, and conveying the Corps to *Caen* in *Normandy*, the Abbots and Monks of *St. Stephens*, there with the rest of the Clergy and Laity of the Town, met it reverently ; but in conducting it to the Church, a terrible Fire broke out of an House, and spreading suddenly over a great part of the Town, the whole Company was disperst, and only the Monks left to end the Office begun. The Funeral notwithstanding proceeded afterwards in great Solemnity ; the Bishops and Abbots of *Normandy* attending it : But when the Mass was done, and that the Bishop of *Ebroscen*, at the end of his Sermon, had desired all that were present to pray for the dead Prince, and charitably to forgive him, if he had offended any of them ; one *Anselm Fitz-Arthur*, rising up, said aloud, *The Ground whereon ye stand was the floor of my Father's House, and the Man for whom ye make Intercession took it violently from him while he was Duke of Normandy, and founded this House upon it : I now therefore claim my own, and forbid him that took it away by violence to be covered with my Earth, or to be buried in*
my

my Inheritance. The Bishops and Nobility hearing this, and understanding it to be true by the Testimony of others, presently compounded with the Party in fair manner, giving him 60 s. in Hand for the place of Burial, and promising a just Satisfaction for the rest; for which he received afterwards a 100 l. in Silver by consent of *Henry* the Conqueror's Son. This Blur being thus wiped away, they proceeded to put the Corps into the Tomb or Coffin, prepared by the Mason, whereupon another followed very loathsome; for it being too short and strait, as they strove violently to thrust the Corps into it, the fat Belly, not being Boweled, burst in pieces, and vapoured forth so horrible a savour, as the smoak of Frankincense, and other Aromatics, ascending plentifully from the Censers, prevail'd not to suppress it, but both Priest and Company were driven tumultuously to dispatch the Business, and get them gone. Thus much of the Disasters touching the Person of the Conqueror. To which may be added, that his very Death proceeded from a violent Accident happening unto him in the Sacking of *Medant*, where the heat and heaviness of his Armour, and the ex-

tream clamor upon his Soldiers, wrought, as was reported, a Diffolution of his Entrails (*à ruina intestinorum ejus liquefacta*, saith *Gemeticensis*) for tho' he liv'd a while after, yet he languish'd till his Death. But note, by the way, that he who had in his Life-time destroy'd so many Churches and Burying-places, being dead, although he were so great a King, yet he wanted the Office of his Children, Friends and Servants, to carry him to Church, or to take care of his Burial; that being carried thither by others, the very Fire wherewith he had devoured certain Churches, interrupted his Passage; that being come to the Church, he that had put so many by their places of Burial, was now put by his own: And lastly, that when the place of his Burial was obtain'd for Money, it happened (fatally) that it was too strait to receive him, as tho' the Earth of the Church (which he had so grievously injured) were unwilling to open her Mouth to entertain him. But after all difficulties, Did he not rest quiet at last? Reason would he should; for the Grave is *Asylum Requiei*, the Sanctuary of Rest, and he did enjoy it for many Ages: Yet the Bishop of *Bajeux*, in the Year 1542. opened

pened his Tomb, and brought to light his Epitaph hidden in it, Graven upon a Gilded-plate of Brass. But in the Year 1562. certain *French* Soldiers, with some *English*, that under the Conduct of the *Chastillon* took the City of *Caen*, and fell to spoiling of Churches there, did barbarously break down, and deface the Monument of this great King, and (as tho' the *Malus Genius* of the Churches, which himself had destroy'd, still pursued him with Revenge) did take out his Bones and cast them away. *Verst.* p. 184. What befel these Soldiers that thus rifled Churches, appeareth not, obscurity and oblivion do conceal them. But the lamentable end of the *Chastillon* himself, that suffered this Outrage, is very notorious in the Massacre of *Paris*.

To come to his Posterity; his Sons were four, all of them, at times, in War amongst themselves. *Robert*, the eldest, deprived of his Birth-right, the Crown of *England*; first by his Brother *William*, then by his Brother *Henry*, who also took from him his Dutchy of *Normandy*, put out his Eyes, and kept him cruelly in Prison till the Day of his Death. His only Son *Richard*, hunting in the *New-Forest*, was slain in the Life of his Fa-
I 4 ther,

ther, by an Arrow shot casually, as *Florentius Wigorneinsis* reporteth. Others name him *Henry*, and say he was hanged there, like *Absalom*, by the Hair of the Head. Be it one or both, the Death was violent, and in the *New-Forest*. But thus *Robert* died without Issue, nothing prospering with him (as *Stow* noteth) after his Father Curfed him.

Richard, second Son of the Conqueror, Duke of *Beorne* (as *Stow* saith) died also in the same *Forest*, in the fifteenth Year of his Father, upon a pernicious Blast that happened on him; but *Gemeticensis*, lib. 11. c. 9. saith, with a blow of a Tree.

William Rufus, the third Son, was contaminate as well with his own, as his Fathers Sacrilege; for he would part with no Bishoprick that came into his Hands without Money for it, by reason whereof he had lying upon his Hand (for want of Chapmen) thirteen Bishopricks at the time of his Death. He was also slain in the same *Forest*, An.---- with an Arrow (out of the Quiver of God) shot casually by Sir *Walter Tyrell*; and as *Florentius* reporteth, in the very self-same place, where a Church did stand till the Conqueror destroy'd it. He also died

died without Issue. *Gemeticens.* lib. 7. cap. 9.

Henry, the fourth Son, being King *Hen. I.* abstain'd (as I imagine) Hunting in the *New-Forest*, but God met with him in another Corner; for having but two Sons, *William* legitimate, and *Richard* natural; they were in the fifteenth Year of his Reign both drowned, with other of the Nobility, coming out of *France*; and himself dying afterward without Issue Male, in the Year 1135. gave a period to this *Norman* Family. Here I must observe (as elsewhere I have done) that about the very same point of time; viz. 68 Years wherein God cut off the Issue of *Nebuchadnezzar*, and gave his Kingdom to another Nation after he had invaded the holy Things of the Temple: About the very same point of time, I say, after the Conqueror had made this Spoil of Churches, did God cut off his Issue Male, and gave his Kingdom to another Nation, not of *Normandy* but *Blois*.

Inter An. 1061. & An. 1070.

Ursus, Abbot, was made Sheriff of *Worcester* by *William* the Conqueror; and building a Castle in *Worcester*, near the
Mona-

* *Alias
Hightest,
i. e. Thou
art nam'd
or call'd.*

Monastery, cut a part of the Church-yard into the Dike of his Castle, which *Aldred* the Arch-Bishop of York, seeing, said to him, * *Hatest thou Urse have thou God's curse, unless thou takest down this Castle, and know assuredly, that thy Posterity shall not long inherit this Ground of St. Mary's.* He foretold (saith *Malmsbury*) that which I saw perform'd; for not long after, his Son *Roger* Possessing his Father's Inheritance, was Banish'd by King *Henry I.* for putting an Officer of the King's to Death in an head-long fury. *Malmsf. de Gest. Pont. p. 271.* And his Sheriff-wick went to *Beaumont*, who Married his Sister. *Camb. 578.*

Ann. 1098.

Hugh, Earl of *Shrewsbury*, with *Hugh*, Earl of *Chester*, was sent by *William Rufus* to assail the *Welch-men* in *Anglesey*, which they perform'd with great cruelty, not sparing the Churches. For the Earl of *Shrewsbury* made a Dog-kennel of the Church of *St. Fridank*, laying his Hounds in it for the Night time, but in the morning he found them mad. But it chanced, that *Magnus*, King of *Norway* came in the mean time to take also the same Island, and encountering the Earl of *Shrewsbury* at Sea, shot him in the Eye, where, only he was unarm'd, and the Earl thereupon falling

falling out of the Ship into the Sea, was both Slain and Drown'd, and dy'd without Issue. *Girald. Camb. Hov. in Ann. 1098. & Holl. ib. Cat. EE. Shremsb.*

Geoffrey, the 16th Abbot of St. *Albans*, living whilst he was young a Secular Man, and teaching at *Dunstable*, did there, about the beginning of King *Henry I.* make a Play of St. *Catharine*, call'd, *Miracula*; and for Acting of it, did borrow of the Sexton of St. *Albans*, divers Copes that belong'd to the Quire of St. *Albans*, for the Service of God, and having used them prophanely in his Play, both the House wherein they were, and the Copes themselves, were the next Night casually Burnt. *Geoffrey* for great Grief, hereupon, gave over the World, and by way of a Propitiatory Sacrifice, offer'd up himself a Monk in St. *Albans*, where afterward in the Year 1119. viz. 19, or 20. of *Henry I.* he was made Abbot. *Lib. MS. de Abbatibus Sti. Albani.*

*Circa Ann.
1100.*

Madoc ap Meredith, Prince of *Powis*, spoiling two Churches in *Anglesey*, and part of the Isle, was with all his Men, Slain in the return. *Stow, p. 217.*

Ann. 1157.

Sherbourne in *Dorsetshire* was made an Episcopal See in the Year, 704, or 705. And as the use of the time was, with many

ny Curses (no doubt) against him, or them that should violate it, or should get or procure it to be alien'd from that Bishoprick. *St. Oswald* (- who flourish'd 270 Years after,) fortifi'd those Curses, as is reported, with divers other bitter imprecations. It continu'd peaceably in the Possession of the Bishops till the time of King *Stephen*, then *Roger*, Bishop of that See (translated by his Predecessor to *Salisbury*) building three sumptuous Castles, one at *Sherbourn*, another at *Devizes*, and the third at *Malmsbury*; the King supposing they might turn to his prejudice, sent for the Bishop, and took and imprison'd him, with some others of his Coat; and calling a Council of the Peers and Baronage, obtain'd a Statute to this effect; That all Towns of Defence, Castles, and Munitions through *England* wherein Secular business was wont to be exercised, should be the King's and his Barons: And that the Church-men, and namely, the Bishops, as Divine Dogs, should not cease to bark for the defence and safety of their Sheep, and to take diligent heed that the invisible Wolf, that malignant Enemy worry not, or scatter the Lord's Flock. Thus the King obtain'd these Castles that he thirsted after, with

Contin. Flo-
rent in An.
1161. pag.
28.

with the Bishop's Person and Treasure beside. And being summon'd hereupon to a Synod at *Winchester*, by his Brother *Henry* Bishop there, and Legate of the Pope; he sent *Albery de Vere*, Earl of *Guisne*, and Chamberlain of *England*, a Man of excellent Speech, and singularly well learned in the Law, (whom, some report, to be made Chief Justice of *England* after the said *Roger*,) him I say, did the King send to the Synod as his Attorney, or Sergeant at Law, to defend his Cause, which he did with so great Art and Dexterity, that nothing was therein determin'd. But mark the issue, e'er a twelve Month came to an end, the Earl *Albery de Vere* was Slain in *London*. *Florileg. in Ann.* 1140. The King himself within another twelve month taken Prisoner, and being deliver'd upon an exchange for the Earl of *Glocester*, spoileth divers Churches by his *Flemish* Soldiers, and buildeth the Nunnery of *Wilton* into a Castle; where the Town is fired about his Ears, his Men slain, his Sewer, Plate, and other things taken, and himself driven to escape by a shameful Flight. He continueth his Wars with unprofitable Success; falleth at discord with his Barons, and is driven to make Peace with Duke *Henry*, his Adversary.

fary. His Son *Eustace* displeased therewith, applieth himself to spoil *Cambridge-Shire*, and those parts, falleth upon the Lands of the Abby of *Bury*, and carrieth the Corn to his Castles; and sitting down to Dinner, as he put the first Morsel in his Mouth, he fell Mad, and dy'd miserably.

Mat. Par. Ann. 1152. Stow, Ann. 1153.

In the end, he stated the Crown upon the Duke *Henry*, being compell'd thereto; and dying, had no lawful Issue Male to propagate his Family, his Sons of that sort being taken away in his Life time.

Having spoken of those Curses set of old like Bulwarks about the Castle of *Sherbourn*, to defend it against Sacrilegious Assailants, and of the Operation they had in those Ancient Days, it falleth very fitly in my way to shew also in what manner they have uttered their venome, since that time of old; for, tho Poison temper'd by an Apothecary, with over long keeping, will lose its strength; yet the Poison that lurketh in the Veins of Curses lawfully imposed, is neither wasted nor weakened by Antiquity, but oftentimes breaketh forth as violently after many Ages, as if they were but of late denounced. Like the implicate Curse that devour'd the seven Sons of *Saul*, for breaking
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ing the Covenant with the *Gibeonites*, made above Five Hundred Years before their time.

See therefore a farther Collection touching this matter, delivered unto me above three Years since, by a Person of great Place and Honour.

The Castle of *Sherbourne*, was granted to the See of *Salisbury* by *St. Oswel*, with several bitter Imprecations and Cursings on him, or them, that should get, or procure *Sherbourne* to be aliened from that See. *St. Oswel* praying, that he or they might die Issueless or Unfortunately, that should so take it.

King *Stephen* was the first that got it from that See, after the first Donation, *Ann.* 1139. His Death, and his Son's Dying Mad, make it observable.

Will. Martel, King *Stephen's* Sewer had it, who being taken Prisoner, gave it for his Ransome. *Ann.* 1142. *Reg.* 7. *Hoved. ibid.* p. 488.

In *Edward III.* time, the Earl of *Salisbury* had it, who dy'd Issueless, and not Fortunate.

Then the Duke of *Northumberland* had it, who was Attainted.

After the Duke of *Somerset* had it, who was Attainted.

After

After the Lord *Paget* had a Lease from the Bishop, who was Attainted.

After him, Sir *Walter Rawleigh* had it, who was Attainted.

After him, the Earl of *Somerset* had it, who was Attainted for Felony.

The Crown had it, Prince *Henry* had it; but King *James* would not suffer Prince *Charles* to have it, for the success.

The Earl of *Bristol* hath it.

*Received from my Lord Keeper,
9th of May, 1626.*

Lodwick Grevil, owner of *Micletin*, a Mannor belonging to *Ensham Abby* in *Oxfordshire*, had two Sons, whereof *Edward*, the younger, shooting a piece, by chance flew his elder Brother, and thereby succeeded in the Inheritance. *Lodwick* himself in the Year of *Eliz.* standing mute upon his Arraignment, for Poisoning of whose Will he had Counterfeited, was Press'd to Death. *Edward* afterward Knighted, Mortgag'd the Abby to *Fisher*, a Skinner of *London*, for a small Sum, and growing farther in with him by borrowing, and Use upon Use, it came at length by Forfeiture and Entanglement, to be *Fisher's* absolutely; and Sir *Edward Grevil* having wasted his whole Patrimony, and sold
some

some part thereof in *Warwickshire*, to the Lord Treasurer *Cranfeild*, became Bailiff to the Lord Treasurer of the same Land. Old *Fisher* put over the Abby to his Son Sir *Edward Fisher*, who with extreme Suites, Bribery, &c. so consum'd his Estate, that he was judged to be Eleven Thousand or Twelve Thousand Pound in Debt, and driven to sell his great Lease of *Wrongey*, *Blackbury*, and *Grandcourts* in *Norfolk*, and yet liveth in fear of Bailiffs, &c. 12th of Octob. 1644. *Ex relat. John Wrenham. partim Rob. Mor-dant. Mil.*

Sir *Edward Grevil* had a Son, that breaking his Leg over a Style, dy'd; his Daughters are one Married to Sir *Arthur Ingram*, to whom, he sold the Reversion of his chief Seat *Milcote*, &c. and hath a Hundred Pound *per Ann.* during his Life, and the House.

Circa Ann. Dom. 1142. Stephen, and *Geffrey Mandevil*, Earl of *Essex*, being call'd among other of the Nobility, to a Council at *St. Albans*, he was there, by the King, in revenge of a former Injury, unduly taken at *St. Albans*, prisoned, and could have no liberty till he had delivered the *Tower of London*, and the Castles of *Walden*, and *Plessy*; being thus spoil'd

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of his Holds, he turned his fury upon the Abby of *Ramsay*, it being a place of Security, and invading it by force, drove out the Monks, and placed his Soldiers in their room, and Fortified the Church instead of his Castle. The Abbot and Monks betook them to their Arms, and with all the force they could, shot their Curses and Imprecations against him and his Complices; thus prepared to his destruction, he besieged the Castle of *Burwel*, where a Peasant shooting him lightly in the Head with an Arrow, contemning the Wound, he dy'd of it, in Excommunication, leaving three Sons Inheriters of that Malediction, but of no

* *Cat. Com.*
* *Essex.*

* Lands of their Father, the King having seized them. *Nub. lib. 1. c. 11. Stow. An. 9 Steph. Matth. Westm. Ann. 1143. Hen. Hunting. Hist. lib. 8. pag. 393.*

Arnulph, his eldest Son, who still maintain'd the Church of *Ramsay* as a Castle, was taken Prisoner by King *Stephen*, stripped of all his Inheritance, banish'd, and dy'd without Issue. *Hov. in Ann. 1144. Catal. Com. Essex. pag. 177. Mat. Par. Ann. 1143. pag. 77. lib. 6.*

Geffrey Mandevil, second Son, was restored by King *Henry the II.* and Married *Eustachia* the Kings Kinswoman, but had no Issue by her. *Will.*

William Mandevil, the third Son, succeeded his Brother, and was twice Married, but dy'd without Issue. Thus the Name and Issue of this Sacrilegious Earl were all extinct, and the Inheritance carried to *Geffrey Fitz-Peter*, another Family by the Marriage of *Beatrix Say*, his Sisters Grandchild.

Now we have related the Fortune of the Earl *Mandevil* and his Children, we must not omit what *Nubrigensis* reporteth, touching two of his Captains, the one of his Horse-men, the other of his Foot-men, both of them cruel Executioners of his Impiety. The first had his Brains dash'd out by a fall from his Horse; and the other, (whose Name was *Rayner*,) the chief burner and breaker into Churches, being passing over Sea with his Wife, they were both of them turned out of the Ship into a Boat, and so left to Fortune, were there Drown'd. More of the Story you may see in *Nubrigensis*. lib. 1. c. 11. and *Mat. Par. Ann.* 1143.

About the same time, *Rob. Marmion*, a Man of great power, in like manner invaded the Church of *Coventry*, and turning out the Monks, placed his Soldiers in their room; then going to Battle against the E. of *Chester*, he shewed himself in a brave-

ry before both the Armies; and having forgotten privy Trenches, which himself had made to entrap his Enemies, or hinder their approach, he fell (as he pranced up and down before the Monastery) into one of them, and breaking his Thigh-Bone, could not get out; which a Peasant of his Enemies perceiving, ran to him and cut off his Head. *Nub. lib. i. c. 12. Mat. West. Ann. 1143. Hunting. lib. 8. p. 393. Mat. Par. 1143.*

Hov. Ann.

1179.

William Albermarl (whom I certainly take to be *William le Gros*, Earl of *Albermarl*, that dy'd 25th of *Henry II.*) by the former examples, thrust the Regular Priests out of the Church of *Belincon*, and Fortified it with his Soldiers. But by example also of their grievous Punishment, it pleased God to touch him with Repentance, so that to expiate his Sin, he did many Noble Works of Charity, both in relieving the Poor abundantly, and in Erecting of two (if no more) worthy Monasteries, that of *Melsa*, in the Year 1150. and the other of *Torneton*, where he was Buried in Peace. Yet God delighted rather in Obedience, than Sacrifice, cut off the Line of his Family, and transposed his Inheritance by his only Daughter *Hawis* (who was thrice Married)

ried) to three several Families : But in the two first it stuck not at all, and but two Descents in the last of them. *Nub. l. 1. c. 12. Hov. An. 1179. Cat. E. Albermarl.*

King *Henry II.* in the Year 1192. and the 16th of his Reign, being in *Normandy*, and hearing that *Thomas of Becket*, Archbishop of *Canterbury*, after a Peace lately made between them, carried things so imperiously in *England*, as there was no living under him ; growing into an extream Passion, used (as they say) these words : *In what a miserable State am I, that I cannot be quiet in my own Kingdom for one only Priest? Is there no Man that will rid me of this Trouble?* Hereupon (or upon what other Motives, God knoweth) four barbarous Knights, *Sir Hugh Murvill*, *Sir Will. Tracy*, *Sir Rich. Brittain*, and *Sir Reynold Fitz-Urs*, hasting into *England*, slew the Archbishop, at Even Song, in his Cathedral Church, at the very Altar, embruing it with his Blood and Brains, committing at once this horrible Murder and tripple Sacrilege : First, in respect of the Person ; secondly, of the Place ; and thirdly, of the Time and Business then in hand. Yet Vengeance seized not presently on their Bodies, but tormented their Souls upon the rack of

Desperation; so that neither trusting themselves one with another, nor the solitary Woods, nor the mantle of Night, they fled into several Countries, where they all within four Years after (as 'tis reported) died miserable Fugitives, saith the Story, *pa.* 79, 80. *Dom.*

Touching their Issue; I find that *Fitz-Urs* fled into *Ireland*, and I heard there that the *Wild-Irish*, and Rebellious Family of *Mac-Mahunde*, in the *North* Parts, is of that Lineage. The Family of another of them is, at this Day, prosecuted with a Fable (if it be so) that continueth the Memory of this Impiety; for in *Gloucestershire*, it is yet reported that wheresoever any of them Travelleth the Wind is commonly in their Faces.

The *Quadripartite* History call'd *Quadrilogus*, printed at *Paris* *An.* 1495. saith, The Murderers, after this Horrible Fact, rode that Night to a Manour of the Archbishops, named there (corruptly) *Sumantingues* forty Miles (*Leucas*) distant from *Canterbury*, *lib.* 3. *c.* 20. and that being Men of great Possessions, active Soldiers, and in the strength of their Age, yet now they became like Men beside themselves, stupid, amaz'd and distracted, repenting entirely of what they had done

done, and for Penance took their way to the *Holy-Land*. But Sir *Will. Tracy* being come to the City of *Cossantia*, in *Sicily*, and lingring there, fell into an horrible Disease; so that the parts of his Body rotted whilst he lived, and his Flesh being dissolved by the Putrefaction, himself did, by piece-meal, pull it off, and cast it away, leaving the Sinews and Bones apparent. In this misery this wretched Murderer (as it was testified by the Bishop of that City, who was then his Confessor) ended his Days, but very penitently. His other Complices lived not long after, for all the four Murderers were taken away within three Years after the Fact committed. *Dicti. Libri. lib.4. c. 71.*

RICHARD I.

IT appeareth by a MS. Copy of *Mat. Ann. Dcm.* *Paris*, which I have, (wanting much ^{1199.} of that which is Published, and having much which the Published wanteth) that King *Richard I.* had spoiled some Church of the Chalice and Treasure; and that it was thereupon conceived, that the revengeful Hand of God pursued him to his Death. First, by tickling his covetous Mind with the report of hidden Treasure found by one *Vidomer*, a Vi-

scout of *Britain*, in *France*, which he (the King) claim'd to belong to him by his Prerogative: And then in stirring him to raise War against the Viscount for it, and to besiege him in the Castle and Town of *Chalus*, in the Countrey of *Limosin*, whither the Viscount was fled and had carried the Treasure, as it were, to train the King to that fatal place, importing the name of a Chalice. But here it so fell out, that the King being repelled in his Assault, and surveying the Ground for undermining the Town-Walls, one *Peter Basil* struck him in the left Arm, or about the Shoulder, with a Quarrel from a Cross-Bow, out of the Castle. The King little regarding his Wound, pursued the Siege, so as within twelve Days he took the Town, and found little Treasure in it. But his Wound, in the mean time, festering deprived him of his Life (*April 9.*) in the tenth Year of his Reign, being about 44 Years old. Hereupon a Satyrist of that time wrote this tart Dyftichon, related in the MS. *Mat. Par.*

*Christe, tui Chalicis prædo fit præda Chalucis
Ære brevi rejicis qui tulit æra Crucis.*

i.e. He that did prey upon thy Chalice,
Is now a prey unto the Chaluces;

And

And thou, O Christ, rejectest him as
Dross,

That robb'd thee of the Treasure of
thy Cross.

King *Edward I.* *Anno Regni* 23. took
all the Priories ---- Aliens and their Goods
into his Hands; allowing every Monk
18 *d.* a Week, reserving the overplus to
his Treasury and Wars. And in *Anno*
1295. *Regni ejusdem*, caused all the Mona-
steries in *England* to be search'd, and the
Money in them to be brought up to *Lon-*
don. He also seiz'd, into his Hands, all
the Lay-Fees, because they refused to pay
to him such a Tax as he demanded. *Stow*
in dicto An. p. 317. *Mat. Westm. in An.* 1296.
saith, it was a fifth part of their Reve-
nues: And for that being prohibited by
the Council of *Lions* upon pain of
they refused, he seiz'd all their Lands and
Goods, as well of the Arch-Bishop of *Can-*
terbury, *Robert Winchelsea*, as other, and
put them out of his Protection, &c. *God-*
win, p. 148. Presently after this the King's
Forces were overthrown in *Gascony*. *Mat.*
Westm. p. 408. And tho' he prosper'd in
his Wars against *Scotland*, and wholly
subdued it; yet shortly after *Rob. le Bruce*
recovered it from him, and overthrew his
Son *Edward II.* with a mighty Army at
Bur-

Burnocksbourne; from whence escaping, by flight, he after suffer'd great Afflictions and Calamities, by means of his own Wife and Barons, and was at last Deposed, Imprisoned and Murther'd.

Giraldus Cambrensis, a good Author, reporteth that one *Hur*, Chaplain to *William de Bruce* (a great Lord in *Wales* in the time of King *John*) of his Chapel of *St. Nicholas*, in the Castle of *Aberhodni*, did Dream in a Night that one bid him tell his Lord (that had taken away the Land given in Alms to that Chapel, and presumed to detain it) that *Hoc aufert fiscus quod non accipit Christus: Dabis impio Militi quod non vis dare Sacerdoti.* The King's Exchequer shall take that from thee, that thou wilt not suffer Christ to enjoy; and the impious Soldier, that which thou wilt not permit unto the Priest. The Words are *St. Austin's*, in *Serm. de Temp.* spoken against them that invade Tithes and Church Rights; and that which is there threatned against them, saith *Giraldus*, hapned most certainly in a very short time to this With-holder: *Vidimus quippe nostris diebus, &c.* For we have seen (saith he) in our own Days, and found certainly, by undoubted verity, that Princes (and great Men) Usurpers of Ecclesiastical Possessions,

sessions, and chiefly by name King *H. II.* Reigning in our time, and tainted above others with this Vice; a little Leven corrupting the whole Lump, and new Evils falling thereby daily upon them to have consum'd all their whole Treasure, giving that unto the hired Soldiers which they ought to have given unto the Priest.

He mentioneth not what it was particularly that hapned to *Bruce*, but commiserating him as a singular good Man, runneth out into a long Commendation both of him and his Wife. The rest therefore of this Tragedy I must supply out of *Mat. Par.* who in *An. 1209.* reporteth thus, That King *John*, doubting the Fidelity of his Nobles, sent a Troop of Soldiers to require of them their Sons, or Nephews, or near Kinsmen for Hostages. Coming to *Will. Bruce's* and demanding his Sons, the Lady *Maud* his Wife, in the humor of a Woman, preventing her Husband, said, *I will deliver no Sons of mine to your King John, for that he beastly Murdered his Nephew, Arthur, whom he ought to have preserved Honourably.* Her Husband reproved her, and offer'd to submit himself to the Tryal of his Peers if he had offended the King; but that would not serve. The King understanding it, sent his Soldiers in
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all haste as privily as he could to apprehend *Will. de Bruce*, and his whole Family; but he having Intelligence of it fled with his Wife, Children, and Kinsmen into *Ireland*; whither the King coming afterward, besieged his Wife, and his Son *William* with his Wife in a Muniton in *Metke*, and having taken them, they privily escaped to the Island of *May*, where being again recovered and brought unto him; he now bound them surely, and sent them to *Windsor-Castle*, and there by his Commandment they all died miserably famished. *William* himself, the Father, escaping into *France*, died also shortly after, and was buried at *Paris*; leaving all, according to *St. Austin's* Words, to the King's Extortioners, pag. 218, 221.

K. John. What *Reax* King *John* kept among Churches, is generally well known: Yet I find not, that either he destroyed or profaned any of them, otherwise than by rifling of their Wealth, and persecuting the Clergy as his Enemies. To say truth, they were not his Friends. But the last Riot that he committed among them, was in *Sussex* and *Norfolk* as he brought his Army that way to waste the Lands of the Barons his Enemies, and to pass by the Town of *Lyn* (which stood faithful to him

him when the most of *England* had forsaken him) into the *North* parts. Having lodg'd there to his great Content; and taking his Journey, *Spoliis onustus opimis*, over the *Washes*, when he came upon the Sands of *Wellstream* a great part of his Sacrilegious Army, with the Spoils he had taken, and his Treasure, Plate, Jewels, Horses, and Carriages were all drowned: So that it was judg'd (saith the History) to be a punishment by God, that the Spoil which had been gotten, and taken out of Churches, should perish and be lost by such means, together with the Spoilers. Stow reporteth, That the Earth opened in the midst of the Waves, on the Marsties, and the Whirlpit of the deep, so swallowed up both Men and Horses, that none escaped to bring King John Tidings: For he with his Army, going before, escap'd (more happily than *Pharaoh*) but very narrowly with his Life, especially if it were any Happiness to live in that miserable Condition he was now brought to, having lost his Treasure and Fortunes at the very time, wherein, above all other, he had most need of them, as flying from his Enemy, *Lewis* the Dauphin of France, call'd in by his Subjects to take the Crown; and possessing peaceably the City and Tower of *London*, the
Cities

Cities of *Canterbury* and *Winchester*, with all the Castles of *Kent*, except *Dover*, which could not hold out ; and all the Barons, in a manner, with the Citizens of *London* and *Winchester* having sworn him Fealty, and done him Homage ; as also the King of *Scots* for the Lands he held of the King of *England*, who likewise had subdued all *Northumberland*, except *Barnard-Castle* to him. If after all this, I say, it were any Happiness to live, yet enjoy'd he that miserable Happiness but a very short time ; for whether by Poyson given him at *Swinsted-Abbey*, as the common report is, or by a Surfeit taken with eating Peaches, accompany'd with an intolerable Grief for his Losses, as others deliver it ; he died about five or six Days after at *Newark-Castle*, and wanting all civil Lamentation ; was presently so spoil'd by his Servants, who fled every Man his way, as they left nothing worth the Carriage to cover his dead Carcass.

Discite, O Reges sacrata parcere turbæ.

Robert Fitz-Walter (so great a Baron in the time of King *John*, that *Mat. Paris* saith of him, *Cui vix aliquis Comes in Anglia tum temporis potuit comparari*) was a grievous Enemy to the Monastery of *St. Alban* ; and prosecuting it with many Injuries,

juries, did among others besiege the Priory of *Binham* in *Norfolk*, (a Cell of *St. Albans*) as if it were a Castle, and constrain'd the Monks there to extream Famine; for that *John*, the Abbot of *St. Albans*, had removed *Thomas* the Prior of *Binham*, and put another in his room, without the assent of the said *Robert*, who was Patron of the Priory, and a singular Friend of *Thomas*. The Complaint hereof being brought to the King, he presently sent Forces to remove and apprehend the Besiegers; but they having notice thereof, departed. *Mat. Paris* wondreth at the Revengeful wrath of, which thereupon fell on *Robert Fitz-Walter*: From that time (saith he) he never wanted manifest pursuit of Enemies, or the afflictions of Infirmities. All that he had is Confiscate; and during the Life of King *John* he liv'd in Exile and Vagrant, suffering great Adversities and Misfortunes. And tho' King *Hen. III.* granted Peace to all; yet did he never recover fully his Favour, but died Dishonourable and Infamous. Thus *Mat. Paris in Vita Joh. Abbat. S. Albani xxi. MS.*

O mira & formidabilis Dei & S. Martyris ultrice Sententia.

Falcaſius de Brent, a Valiant and Powerful Baron, that on the part of King *John* grievously afflicted the Barons his Adversaries, and all *England* beside, pulled down the Church of *St. Paul* at *Bedford*,

Ann. Dom. 1224. 8 Hen. 3.

ford, to have the Stones and Materials thereof for the Building and Fortifying his Castle of *Bedford*. He fell afterward in the Year of *Hen. III.* to be Fined before the Justices Itinerant at *Dunstable* a 100 *l.* a-piece for thirty forcible Entries and Disseissins made by him upon divers Men; in all at 3000 *l.* Upon this, he attempted, by his Brethren and Followers, to have taken the Justices sitting in Court, and to imprison them in his Castle at *Bedford*. But they all, save *Henry de Braybrock*, escaped; him they Imprison'd; and his Wife complaining thereon to the King and Parliament then sitting at *Northampton*, they all set all other Business a-part, and with all the Power they could make, went and besieged the Castle; which was to the utmost admirably defended against them, and to the extream loss of the Assailants. Yet by raising a Wooden-Tower close by it, which they call *Malvicine*, it was at length taken, the Justice delivered, 24 hang'd, and his Brethren: Himself being escap'd, lost all his Possessions, and whatsoever else he had. But for the great Service he had done King *John*, his Life, upon his submission, was pardon'd, and he banished; yet Vengeance still pursued him, for he died by Poyson. I must

I must not forget a memorable Relation, which *Matthew Paris* further maketh touching this matter. The Abbess of *Helnestene* hearing that *Falcasius* had pull'd down *St. Paul's Church* to build his Castle, caus'd the Sword which was in the Hand of the Image of *St. Paul* to be taken out of it, and would not suffer it to be restor'd, till now that he had so worthily reveng'd himself. Whereupon one writ thus:

Perdidit in mense Falco tam fervidus ense *Matt. Par.*
Omne sub sævo quicquid quæsit ab ævo. P. 308.

The fierce Sir Falco ere one Month was run
Lost all the Wealth that in his Life he won.

William Earl of Pembroke, firnam'd *The great Earl Marshal*, Tutor of King *Henry 3.* took by force of War two Mannors belonging to the Church and Bishoprick of *Fernes in Ireland*. The Bishop, a Godly Man, requir'd Restitution; and failing of it, excommunicated the Earl, who little regarded it. The Earl so dieth; the Bishop cometh into *England*, and reneweth his Suit to Earl *William* his Son and Heir, obtaining to have the King his Mediator; but prevail'd not; for Earl *William* and his Brethren answer'd, That their

L Father

Father did the Bishop no wrong, having gotten the Mannors by right of War. The Bishop in the agony of his Spirit, reneweth the Curse against their Father and them, and said, That the Lord had cast it grievously upon Earl *William*, as is written in the *Psalms*; *In a Generation his Name shall be put out, and his Sons shall be Vagabonds*, as touching the Blessing promis'd by the Lord of *Encrease and multiply*.

Earl *William* the Father, at the time of his Death and Burial (which was in the New Temple at *London*, 17. *Kal. Apr.* 1219. and 4 *Hen.* 3.) left 5 Sons and as many Daughters.

Earl *William* the eldest Son, first married *Alice* the Daughter and Heir of *Baldwin* Earl of *Albermarle*, &c. After, *Eleanor* Daughter of King *John*, and died without Issue, 6. *Apr.* 1231. 15 *Hen.* 3.

Earl *Richard* the second Brother succeeded; he married the Lady *Gervasia*, and was slain in *Ireland*, 18 *Hen.* 3. leaving no Issue.

Earl *Gilbert* the 3d Brother succeeded. He married *Margaret* Daughter of *William* King of *Scots*, and was kill'd by his own Horse at a Tournement at *Hartford*, 21 *Hen.* 3. 1241. leaving no Issue.

Earl *Walter* the fourth Brother succeeded.

ed. He married *Margaret* Daughter and Co-heir of *Robert* Lord *Quiney*, and died at *London* 6. Dec. 1245. 30 *Hen.* 3. (or as others report, the 24. Nov.) and was buried at *Tinterne*, leaving no Issue.

Earl *Anselm* the youngest, was, at the death of his Brother *Walter*, Dean of *Salisbury*; but admitted to be Earl of *Pembroke* and Marshal, and in haste married *Maud* the Daughter of *Humphrey de Bohun* Earl of *Hereford*, that he yet at last might propagate the most noble Family. But *Non est consilium contra Dominum*; for he died within 18 or 24 days after his Brother, before he was actually possess'd of his County.

Thus, according to the Malediction of the Bishop, the Name of those great Earls Marshal was utterly extinct; all the five Brethren being married and dying Childless within 15 Years. *Matt. Par. An.* 1219, & 1245. p. 292 & 665, & *alibi*.

King *Edw.* 1. in the zeal of his Religion *Edw. I.* (his Father yet living) took the Cross upon him and went to assist the Christians in the Wars of *Jerusalem*. The Pope, in recompence of his Charges, granted unto him in the second Year of his Reign (he being return'd) the tenth part of all Ec-

clesiastical Benefices of the Kingdom for one Year, and the like to his Brother *Edmond* for another. But afterwards the King forgetting his old Devotion, in the 11th Year of his Reign, seiz'd all the Treasure of the Tenths collected for that purpose, and laid up in divers places of the Kingdom, and breaking open the Locks, caus'd it to be brought unto him, and employ'd it to his own use. *Stow.*

*There were
at that
time, about
110.*

This taste of things separate to God, drew him on to a further Appetite. In the 23d Year of his Reign, he took into his hands all the Priories Aliens throughout the Kingdom; committing them (as *Charles Martel* of old had done in *France*) to Officers under him; and allowing every Monk 18*d.* a Week, retain'd the rest for the charge of his War, as he did also the Pensions going out of those Houses to the greater Monasteries beyond the Seas. Yet obtain'd he further, in the same Parliament, of the Clergy and Religious Persons a Subsidy of half their Goods, to the value of 100000*l.* whereof the Abby of *Bury* paid 655*l.* 11*d.* 9. *Stow, ib. p. 316.*

King *Ed. I.* being in great want, by his subduing *Scotland*, about the end of the 23th Year of his Reign, caused all the Monasteries of *England* to be search'd, and
the

the Money found in them to be brought to *London*. *Wals. pa. 65. Cax. l. 7. c. 39.* Shortly after, in the 24th Year of his Reign, at a Parliament at *St. Edmundsbury*, he required a Subsidy, which the Laity granted. But the Clergy (pretending, that Pope *Boniface* at the same time, had forbidden upon pain of Excommunication, that either Secular Princes should impose Tallages upon the Church-men, or that Church-men should pay any) they refus'd to supply the King's Necessity; and having day to advise better on the matter till the next Parliament at *London* shortly after, they persisted in the same mind. Whereupon the King put them out of his Protection; so that being robb'd and spoil'd by lewd persons without remedy, to redeem the King's Favour, the Archbishop of *York* and many of the Bishops laid down a fifth part of all their Goods in their Churches; and some by other courses satisfy'd the King's desire, and so recover'd his Protection. But all the Monasteries within the Province of *Canterbury* were seiz'd into the King's hands, and Wardens appointed in them to minister to the Monks and Religious Persons therein only what must be had of necessity; taking all other Monies and Sur-

plufage to the King's use. So that the Abbots and Priors were glad to follow the Court and to repair their Error with the fourth part of their Goods. The Archbishop of *Canterbury* after all this, fearing the Pope's Excommunication, continu'd in his refusal, loft all he had, was forfaken of his Servants, forbidden to be receiv'd either in any Monastery or without, and refted in the House of a poor Man, only with one Priest and one Clerk. How these Courses were censur'd *in foro cæli*, is not in me to judge; nor will I pry into the Ark of God's Secrets. But fee what followeth in the Story.

King *Edward* having with great Triumph subdu'd *Scotland*, and taken the King Prisoner, did at this present peaceably enjoy that Kingdom, and govern'd it by his own Officers. But e're three Months came to an end, *Wil. Wallis* began such a Rebellion there as put all in hazard; and in fine, it was so reviv'd by *Robert le Bruce* the King's natural Subject, that at length he overthrew the King's Armies, slew and beat out his Officers, and without all recovery gain'd the Kingdom to himself and his Posterity. King *Edward* attempting the recovery, died at the entrance of *Scotland*. His Son *Edward II.* pursuing

purſuing his Father's intent with one of the greateſt Armies that ever was raiſed by the *English*, was miſerably beaten and put to flight, hardly eſcaping in his own perſon. All his Life after full of Tumult; not only his Nobles but his very Wife, his Enemy; abandoned of his Subjects, turn'd out of his Kingdom, imprison'd, and traiterouſly murther'd. In all which, the Curſe which his Father upon his Death-bed laid upon him if he ſhould break the Precepts he gave him had no doubt a co-operation; for he obſerv'd none of them.

Touching the pulling of Lands from the Church, all have not always been of one mind. For tho' the makers of the Statute of *Mortmaine* did truly think that the Clergy had ſo diſproportionable a ſhare by way of exceſs in the Lands of the Kingdom; yet when in 17 *Edw. II.* it came to the point, that the Order of the Templars for their wickedneſs was overthrow; the Parliament then (wherein many of thoſe, no doubt, that made the Statute of *Mortmain* were preſent) would not give the Lands and Poſſeſſions of the Templars to the King or the Lords of whom they were holden; but ordain'd that they ſhould go to the Order of the Hoſpital of *St. John's of Jeruſalem*, then
L 4 lately

lately erected for the defence of Christendom and the Christian Religion.

*An. 1315.
9 Edw. II.
Chron. Irel.
in eod. An.
p. 66. &
seq.*

Edward le Bruce, brother to *Robert le Bruce* King of Scots, invadeth the *North* parts of *Ireland* with 6000 Men; and accompanied with many great persons of the Nobility, conquer'd the Earldom of *Ulster*, gave the *English* many overthrows, and prevail'd so victoriously, that he caus'd himself to be crown'd King of *Ireland*. His Soldiers, in the mean time, burn Churches and Abbies with the People whom they found in the same, sparing neither Man, Woman, nor Child. And most wickedly entering into other Churches, spoil'd and defac'd the same of all such Tombs, Monuments, Plate, Copies, and other Ornâments, as they found there. He thus prevailing, and the *Irish* much revolting to him, the Archbishop of *Armagh* blesteth and encourageth the *English* Army against him. Whereupon they joyn'd battle, overthrew the whole Power of the Scots, slew 2000 of their Men; and amongst them, this their King *Edward le Bruce* himself.

Edw. III.

King *Edw. III.* to begin his Wars with *France*, in *An. 1337*: taketh all the Treasure

sure that was laid up in the Churches throughout *England* for the defence of the *Holy Land*. (*Speed, p. 190.*) And whereas there were anciently in *England* many Cells and Houses of Religion (110 they were counted, and more) belonging to greater Monasteries beyond the Seas, fraught with Aliens and Strangers, especially *French-men*, and those of the Orders of *Clunis* and *Cistertien*: King *Edward III.* at his entry into his *French Wars*, *An. 1337, Regni 12.* (partly fearing that they might hold intelligence with his Enemies, but seeking chiefly to have their Wealth toward the payment of his Soldiers) confiscated their Goods and Possessions, letting their Priories and Lands to farm for Rent, and selling some of them right out to others of his Subjects. Yet like a Noble and Religious Prince, touch'd with remorse when the Wars were ended, *viz. An. 1361, regni 35.* he granted them all (save those few that he had put away) back again unto them by his Letters Patents, as freely as they had formerly enjoy'd them. And divers of those that were purchas'd by his Subjects, were by them new-founded and given back to Religious Uses. This act of the King's was a precedent of singular Piety; yet was it
but

but a lame Offering, not an Holocaust. He gave back the Possessions, but he retain'd the Profits, which he had taken for 23 Years. *Speed, p. 211.*

King *John* (whom they so much condemn) did more than this, if he had done it as willingly. He restor'd the Lands with the Damages. But let not this good King want the charitable Commendation due unto his Piety; though having dipt his Hands in this—— we be driven by the ccourse of our Argument, to observe what after befell to him and his Off-spring. There be some things, faith are sweet in the Mouth, but bitter in the Belly; pleasant at the beginning, but woful in the end. If these Priories and their Churches were of that nature, the sequel verifies the Proverb. The middle part of the King's Life was most fortunate and victorious; yea, all the while that these things were in his Hands, even as if God had bless'd him, as he did *Obed-Edom* (1 *Sam.* 6. 10.) whilst the Ark was in his House; and had the King then dy'd, he had been a most glorious pattern of earthly Felicity. But the Wheel turn'd, and his Oriental Fortunes became Occidental. The Peace he had concluded with *France* for the solace of his Age, brake
out

out again into an unfortunate War. Many of his Subjects there rebell: *Gascony* in effect is lost. Afflictions at home fall upon him in sequence; his Son *Lionel* Duke of *Clarence* dieth without Issue-male, and when he had greatest need of his renowned Son the Prince of *Wales* (miracle of Chivalry, and the Anchor of his Kingdom) him even then did God take from him; his Court and Nobles discontented and in Faction; himself and all things much misgovern'd by his Son the Duke of *Lancaster* and others of that part; who by the Parliament are therefore remov'd from him, and by him recall'd notwithstanding, to the grief of all the Kingdom. Thus he dieth, leaving his unweildy Scepters to the feeble Arms of a Child of Eleven Years old, King *Richard II.* whose lamentable History, for the honour of Kings is best unspoken of. But so unfortunate he was among his other Calamities, that he was not only deposed by his unnatural Subjects, but imprison'd and murther'd, dying without Issue, and leaving an Usurper possessor of his Kingdoms; which kindled such Fuel of Dissention, as consum'd almost all the Royal Line and Ancient Nobility of the Kingdom, by the Civil War between the Houses of *York* and *Lancaster*.
To

To return to the Restitution made by King *Edw. III.* of the Priories-Alien. An Historian termeth it, *A rare Example of a just King*; it being seldom seen that Princes let go any thing whereon they have once fasten'd. But this King having made a Door in this manner into the freedom and possession of the Church, all the Power he had, either ordinarily or by Prerogative, could not now so shut it up, but that this Precedent would for ever after be a Key to open it at the pleasure of Posterity; which was well seen not long after. For in the Parliament, *An. 9.* of King *Richard II.* *The Knights and Burgeses with some of the Nobility, being in a great rage* (as *John Stow* saith) *against the Clergy, for that William Courtney the Archbishop would not suffer them to be charged in Subsidy by the Laity; exhibited a Petition to the King, that the Temporalities might be taken from them; saying, That they were grown to such Pride, that it was Charity and Alms to take them from them, to compell them thereby to be more meek and humble.* And so near the Parliament-men thought themselves the point of their desire, that one promised himself thus much of this Monastery, another so much of another Monastery. And I heard

heard (saith *Tho. Walsingham*) one of the Knights deeply swear, that of the Abbey of *St. Albans*, he would have a thousand Marks by the Year of the Temporalities. But the King, hearing the inordinate crying out on the one side, and the just defence on the other, deny'd his consent and commanded the Bill to be cancell'd. *Stow*, p. 479.

Two valiant Esquires, *John Shakel* and *Robert Hauley*, having taken the Earl of *Dene* Prisoner at the Battel of *Nazers* in *Spain*, and receiv'd his Son Hostage for performing Conditions between them, the Duke of *Lancaster* in the King's Name, and the King himself by the Duke's procurement, demanded their Hostage; and for that they would not deliver him, they were committed to the *Tower*, from whence they escap'd and took Sanctuary at *Westminster*. This highly offended the Duke of *Lancaster*, who thought that the having the Earl's Son might be some help to his Enterprize for the Kingdom of *Castile*. Whereupon Sir *Ralph Ferreis* and Sir *Alan Boxhull* Constable of the *Tower*, consulting with the Lord *Latimer* the Duke's Friend, resolv'd to fetch them back into the *Tower*, and on the 11 of *Aug.* 1378. with

with certain of the King's Servants and other arm'd men (about 50 in all) enter'd *St. Peter's Church*, and the Parties being then hearing of Mass, they laid Hands upon *Shakel*, drew him forth of it, and sent him to the *Tower*: But *Hauley* standing upon his defence, they murther'd him in the Quire before the Stall of the Abbot, together with a Monk that besought them to forbear him in that place.

The Archbishop of *Canterbury* with 5 of his Suffragans, openly pronounced Sir *Ralph Ferreis* and Sir *Alan Boxhull*, and all that were present with them at this Murther, accursed, and all them likewise that were aiding or counselling to it; the King, the Queen, and the Duke of *Lancaster* nominately excepted. This Excommunication for long after was denounc'd every *Sunday, Wednesday* and *Friday* in *Paul's Church* by the Bishop of *London*. And though the Duke was excepted in it, yet did it trouble him very sore for his Friends; it being commonly said, that they had done what was done, by his Commandment. He causeth therefore the Bishop, to be requir'd by Letters from the King, to come to a Council holden at *Windsor*, but the Bishop would neither come nor stay the Curse. Whereupon the Duke

Duke said, that the Bishop's froward dealings were not to be born with; and that if the King would command him, he would gladly go to *London* and fetch the disobedient Prelate in despite of those *Ribaulds* (so he term'd them) the *Londiners*.
Hol. 421. col. 2.

My method ties me to relate what follow'd. Yet I dare not suggest this wicked Sacrilege to be any cause thereof. For God's Judgments are secret; and no Author doth so apply them.

The King himself seems excusable by reason of his tender Age, if the omission of Justice upon the Offenders in his riper Years lay not against him. His other Errors were many, as those also of his Grandfather which perhaps were visited upon him. God left him to follow evil Counsels, he lost the Hearts of his Subjects, was bereaved of his Kingdom, thrown into Prison, and there miserably murdered, leaving no Issue to prosecute his Murtherers.

The Duke of *Lancaster's* Issue-male, as well those born in lawfull Wedlock as Legitimate by Act of Parliament, in the 3d or 4th Generation were all extinct. And tho' the eldest Line obtain'd the Crown, yet was it pull'd again from them by the
Sword:

Sword: King *Henry VI.* being also depriv'd of it, cast into Prison, and himself and Son murther'd most unmercifully, as in *lege talionis* for that of *Richard II.*

An. 1379, Rich. II. 3°. Sir John Arundel Brother to the Earl of *Arundel*, with many noble Knights and Esquires and other Soldiers, were sent to aid the Duke of *Britain.* Lying at *Portsmouth* for a Wind, he went to a Nunnery thereby, and entreated the Governess that he might lodge his Soldiers in her Monastery. She foreseeing the danger, besought him on her Knees not to desire it. Her Prayers availed not; he turn'd in his Soldiers. They quickly fell to Rapine; brake into the Chambers of the Nuns, and by report deflour'd many of them and many other Virgins that were among them for Education, spoiling also the Country about. Upon the day they went to Ship, they took a Bride as she came from Church, and many Widows, Wives, and Maids out of the Monastery, to do them Villainy on Ship-board; and a Chalice off of the Altar from the Priest, having ended his Mass. *Sir John Arundel* having heard much complaint, regarded it not; but *Sir Thomas Piercy*, *Sir Hugh Calverley* and others (before they departed) made Proclamation, that

that those to whom their Soldiers had done wrong, should come and have Re-compence; which they perform'd. The People therefore pray'd for them and their Company, but cursed bitterly Sir *John Arundel* and his Soldiers; which was much aggravated by the Priest that lost the Chalice: For he drawing other Priests unto him, pursu'd them to the Sea-side; and there after the manner of their Devotion curs'd them with Bell, Book and Candle; and throwing a light Taper into the Sea, wish'd that they might be so extinguish'd.

Not many hours after, there arose a storm, which the Master of Sir *John's* Ship (one *Robert Rust* of *Blackney*) mistrusted by some fore tokens, and perswaded him to have staid till it were past; but Sir *John* would not. This grew so violent, as all presently despair'd of Life. First, they threw out what they might to lighten the Ship. When that serv'd not, the Soldiers with the same Arms wherewith before they had amorously embrac'd the Women, with the same now they tyrannously threw them over-board (60 in number, as was reported) and yet continu'd in the Jaws of Death for divers days together. Toss'd thus with fears, they at last espy'd an Island on the Coast of *Ireland*.

land. Sir *John* being glad thereof, furiously compell'd the Mariners to make for it; tho' they importunately (for fear of Rocks) desir'd to have kept the Deep. Thrusting therefore between it and the Main, and finding nothing but horrible Rocks, their fear was multiply'd, and their ship now began to take Water also. Yet at last they perceiv'd where with difficulty they might climb up into the Island; and therefore running the ship on Ground (that being broken they might escape by the pieces of it) they got so near the Island, that *Robert Rust* the Master leap'd to the sands, and many others following him. Then Sir *John Arundel* leap'd also; and being on the sands he stood as out of danger, shaking the Water off him that he had taken in the ship, when as the place being a Quick-sand, began suddenly to swallow him up; which the Master, *Robert Rust*, perceiving, stepp'd to him, and striving to help him out, a Billow coming upon them, wash'd them both into the Sea, where thus they ended their Lives. *N. Musard* a most valiant Esquire of Sir *John's* being also leap'd on the sands and having hold of a piece of the Ship, was wash'd back and dash'd in pieces against the Rocks: so also

so was one *Derrick* another Esquire, Sir *Tho. Banaster*, Sir *N. Trompington*, Sir *Thomas de Dale*, being leap'd on the sands, and hinder'd by striving to out-run one another, the Billows fetch'd them also back into the Deep. Some escaping to the Island all wet, and finding no Houses there, it being the 16th of *December*, died for Cold. The rest with running and wrastring sav'd their Lives, but in great penury, from *Thursday* till *Sunday* at Noon. Then the storm being ended, the *Irish* by Boats fetch'd them to their Houses and reliev'd them. It is said, That Sir *John Arundel* lost in this storm (besides his Life) 52 Suits of very rich Apparel, much princely stuff, with his great Horse and other Horses and things of price, to the value of Ten thousand Marks; and twenty five other ships which followed him with Men, Horses and other Provision, all perishing with him.

Touching the residue not guilty of this Out-rage and Sacrilege, Sir *Thomas Percy*, Sir *Hugh Calverley*, Sir *William Elmham*, and the rest of the Army, they were far and near dispers'd on the Seas with the same dangers; but it pleased God to preserve them. Yet as soon as the storm was ended, a new Misfortune fell upon

Sir *Tho. Piercy*; for being weak and weather-beaten with all his Company, a *Spanish* Man of War now setteth upon him singled from the rest of the Navy, and drives him to bestir himself as he could; which he did so happily, as at last he took the *Spaniard*, and bringing him home, brought also the occasion of double Joy, one for his safety, the other for his victory. And then pawning that ship for 100*l.* he presently furnish'd himself forth again, and with as great Joy arriv'd safely at *Brest* (whereof he was one of the Captains with Sir *Hugh Calverly*) and thus supply'd that charge also very fortunately.

Sir *Hugh Calverley* also and Sir *William Elmham* with the rest of those Ships, return'd safely into other parts, and by the great Mercy of God lost not either Man, Horse, or any other thing, in all this so furious a Tempest. All this is much largely related by *Tho. Walsingham* in *An. 1379*, p. 231. & seq.

Richard. II.
An. 4.

Though the Attempts of Rebels and Traitors be usually suppress'd by the Power of the Prince; yet that notorious Rebel *Wat Tyler* and his Confederates prevail'd so against King *Richard II.* that neither his (the King's) Authority, nor the Power

Power of the Kingdom could resist them ; insomuch as they became Lords of the *City and Tower of London*, and had the King himself so far in their disposition, as they got him to come and go, to do and forbear when and what they requir'd: But after they had spoil'd and burnt the Monastery of *St. John's of Jerusalem*, beheaded the Archbishop of *Canterbury*, and done some other acts of Sacrilege, their Fortune quickly chang'd; and their Captain *Wat Tyler* being in the greatest height of his Glory (with his Army behind him to do what he commanded; and the King fearfully before him, not able to resist) was upon the sudden wounded and surpriz'd by the Mayor of *London*, his prosperous Success over-turn'd, and both he and they (whom an Army could not earst subdue) are now by the Act of a single Man utterly broken and discomfited, and justly brought to their deserved Execution. *Holinshed and Stow in 4 Rich. II.*

CHAP. VI.

The Attempt and Project upon the Lands of the Clergy in the Time of Henry IV. disappointed.

BY that Time King *Henry IV.* was come to the Crown the Clergy of *England* had passed the Meridian of their greatness, and were onward in their declination. For the People now left to admire them, as before they had done, and by little and little to fall off from them in every Place being most distracted, though not wholly led away by the prime Lectures, Sermons, and Pamphlets of them that laboured for an alteration in Religion. The Commons also of Parliament, which usually do breath the Spirit of the People, not only envied their greatness, but thought it against reason, that those whom the Laity had raised, fed and fatted by their Alms and Liberality, should use such rigorous Jurisdiction (so they accounted it) over their Patrons and Founders, and against Religion also, that they who had devoted themselves to Spiritual contemplation

plation should be so much intangled with the Secular affairs: But above all, that they who laboured not in the Commonwealth nor were the hundredth part of the People, should possess as great a Portion almost of the Kingdom, as the whole Body of the Laity. For an Estimate hereof had been taken anciently by the Knight's Fees of the Kingdom, which in *Edward I.* Time were found to be 67000, and that 28000 of them were in the Clergy's hands: So that they had gotten well towards one half of the Knight's Fees of the Kingdom, and had not the Statutes of *Mortmain* come in their way, they were like enough in a short time to have had the better part. Yet did not the Statutes otherwise hinder them, but that with the King's Licence they daily obtained great accessions, and might by the Time of King *Henry IV.* be thought probably enough to have half the Kingdom amongst them, if not more, considering that out of that part, which remained to the Laity, they had after a manner a tenth part by way of Tithe, and besides that an inestimable Revenue by way of Altarage, Offerings, Oblations, Obventions, Mortuaries, Church-Duties, Gifts, Legacies, &c.

The Parliament therefore 6 *Henry IV.* (called the *Laymen's Parliament* that all Lawyers were shut out of it) casting a malevolent Eye hereon, did not seek by a Moderate course a Reformation, but as may be observed in other cases, to cure a great excess by an extreme defect, and at one blow, to take from the Clergy all their Temporalities.

This was propounded to the King by Sir *John Cheiney* their Speaker, who in former time had been himself a Deacon, and lapping then some of the Milk of the Church found it so sweet, as he now would eat of the Breasts that gave it. He enforced this proposition with all the Rhetorick and Power he had, and tickled so the Ears of the King, that if the Archbishop of *Canterbury* had not that day stood, like *Moses*, in the gap, the evils that succeeded might even then have fallen upon the Clergy. But the Archbishop declaring, that the Commons sought thereby their own enriching, knowing well that they should be sharers in this Royal prey, assured the King, that as he and his Predecessors (*Edward III.* and *Richard II.*) had by the Counsel of the Commons confiscated the Goods and Lands of the Cells or Monasteries, that the *Frenchmen* and *Nor-*
mans

mans did possess in *England*, being worth many thousands of Gold, and was not that day the richer thereby half a Mark; so if he should now (which God forbid) fulfill their wicked desire, he should not be one Farthing the richer the next Year following. This demonstrative and prophetical Speech pronounced with great vehemency by the Archbishop, it so wrought upon the Heart of the King, that he professed, he would leave the Church in better State than he found it, rather than in worse. And thus that Hideous Cloud of Confusion, which hung over the Head of the Clergy vapoured suddenly at this time into nothing. Yet did it lay the Train that *Henry V.* did make a sore Eruption, and in *Henry VIIIth's* Time blew up at the Monasteries. The event of which project of the Speakers, his lineal Heir Sir *Tho. Cheiney*, Lord Warden of the Cinque Port did then behold, and shortly felt the wrathfull Hand of God, upon his Family; whether for this or any other Sin I dare not judge.

But being reputed to be the greatest Man of Possessions in the whole Kingdom, in so much as Queen *Elizabeth* on a time said merrily unto him, that they two (meaning her self and him) were the two
best

best Marriages in *England*, which afterward appeared to be true in that his Heir was said to sue his Livery at 3100, never done by any other. Yet was this huge Estate all wasted on a suddain.

Yet when the Commons did desire to have the Lands of the Clergy, they did not design, or wish that they should be otherwise employ'd, than for publick Benefit of the whole Kingdom, and that all Men should be freed thereby from payment of Subsidies or Taxes to maintain Soldiers for the Defence of the Kingdom. For they suggested, that the value of the Lands would be sufficient Maintenance for a standing Army, and all great Officers and Commanders to conduct and manage the same, for the safety of the Publick; as that they would maintain 150 Lords, 1500 Knights, 6000 Esquires, and an 100 Hospitals for maimed Soldiers. Thus they projected many good uses to be performed not to enrich private Men, or to sell them for small Summs of Money, which would quickly be wasted; but to be a perpetual standing Maintenance for an Army and all publick Necessities.

AD. 1414.
2. Hen. V.

Priories Alien, not being Conventual,
with their Possessions, except the College
of

of *Foderinghay* were by the Parliament given to King *Henry V.* and his Heirs, he suppressed them to the Number of 190 and more. *Stow*, p. 563. But gave some of them to the College of *Foderinghay*, p. 551. King *Henry VI.* gave them afterward to the two Colleges of the *Kings* in *Cambridge* and that of *Eaton*; yet *Henry V.* died young, his Son *Henry VI.* after many Passions of Fortune was twice deprived of his Kingdom, and at last cruelly murdered, and Prince *Edward* his Grandchild, Son of *Henry VI.* cruelly also slain by the Servants of King *Edward IV.* *Stow*, p. 704, 705.

Cardinal *Wolsey* intending to build a College at *Oxford*, and another at *Ipswich*, obtained licence of Pope *Clement* the 7th. to suppress about 40 Monasteries. In execution whereof he used principally five Persons, whereof one was slain by another of these his Companions; that other was hanged for it: a third drowned himself in a Well. The fourth being well known to be worth 200 *l.* (in those days) became in three Years time so poor that he begged to his Death. Dr. *Allen* the 5th. being made a Bishop in *Ireland*, was there cruelly maimed. The Cardinal, that obtained the licence,

*AD. 1527.
16. H. VIII.
circiter.*

licence, fell most grievously into the King's displeasure, lost all he had, was fain to be relieved by his Followers, and died miserably, not without the suspicion of poysoning himself. The Pope that granted the licence was beaten out of his City of *Rome*, saw it sacked by the Duke of *Bourbon's* Army, and himself then besieged in the Castle of *St. Angelo*, whither he fled, escaping narrowly with his life, (*Stow*, p. 880.) taken Prisoner, scorned, ransomed, and at last poysoned as some reported. But these five were not the only Actors of this business. For *Mr. Fox* saith, " That
 " the doing hereof was committed to the
 " Charge of *Thomas Cromwell*; in the ex-
 " ecution whereof he shewed himself very
 " forward and industrious. In such sort,
 " that in handling thereof he procur'd to
 " himself much grudge with divers of the
 " superstitious sort, and some also of no-
 " ble Calling about the King, &c. (in
Henry VIII. p. 1150. col. b.) Well, as he
 had his part in the one, let him take it
 also in the other: for he lost all he had,
 and his Head to boot; as after shall ap-
 pear in the Progress of these his Acti-
 ons.

Annotations upon this Chapter.

Whereas it is said that the Knight's Fees in *Edward* Ist. Time were found to be 67000, and that 28000 of them were in the hands of the Clergy; it is to be consider'd, that if the Account be rightly made, there could not be above a third part; for there is as much Land in base Tenures, that were never within the Fees; besides all Crown-lands, and Eleemosynary-lands, Copy-holds, Gavel-kind, Burrough-English, &c.

Whereas it is said, That when the Commons did desire to have the Lands of the Clergy taken away, they did not design or wish that they should be otherwise employ'd than for the publick Benefit, and that all Men should be freed from Subsidies and Taxes: and they suggested also that the Lands of the Clergy would maintain a great Army to be always ready, and for the Conduct thereof many Lords, Knights, and Esquires, should be maintain'd out of the Lands; and also many Hospitals provided for such Soldiers as should happen to be maim'd in the Wars.

And

And to this purpose it is fit to set down here the Words of my Lord Coke, 4 Institut. pag. 44.

Advice concerning new and plausible Projects and Offers in Parliament.

When any plausible Project is made in Parliament to draw the Lords or Commons to assent to any Act, (especially in matters of weight and importance) if both Houses do give upon the matter projected and premised, their consent, it shall be most necessary (they being trusted for the Common-wealth) to have the matter projected and premised (which moved the Houses to consent) to be establish'd in the same Act, least the Benefit of the Act be taken, and the matter projected and premised, never perform'd; and so the Houses of Parliament perform not the Trust repos'd in them. As it fell out (taking one Example for many) in the Reign of *Henry VIII.* On the King's behalf the Members of both Houses were inform'd in Parliament, that no King or Kingdom was safe but where the King had three Abilities.

First, To live of his own, and able to defend his Kingdom upon any sudden Invasion or Insurrection. Se.

Secondly, To aid his Confederates, otherwise they would never assist him.

Thirdly, To reward his well deserving Servants.

And the Project was, if the Parliament would give unto him all the Abbeyes, Priories, Friaries, Nunneries, and other Monasteries, that for ever in time to come he would take order, that the same should not be converted to private Use. But,

First, That his Exchequer for the purposes aforesaid should be enrich'd.

Secondly, The Kingdom strengthen'd by a continual Maintenance of 40000 well-train'd Soldiers, with skilfull Captains and Commanders.

Thirdly, For the benefit and ease of the Subject, when-ever afterwards (as was projected,) in any time to come should be charg'd with *Subsidies*, *Fifteenths*, *Loans*, or *Common-aids*.

Fourthly, Least the Honour of the Realm should receive any diminution of Honour by the dissolution of the said Monasteries, there being 29 Lords of Parliament of the Abbots and Priors (that held of the King *per Baroniam*, whereof more in the next leaf) that the King would creat a Number of Nobles which we omit.

The said Monasteries were given to the King by authority of divers Acts of Parliament, but no provision was herein made for the said Project, or any part thereof. Only *ad favendum populum* these Possessions were given, to the King, his Heirs, and Successors, to do and use therewith his and their own Wills ; *To the Pleasure of Almighty God, and the Honour and Profit of the Realm.*

Now observe the Catastrophe. In the same Parliament of 32. *Henry VIII.* when the great and opulent Priory of *St. Johns of Jerusalem* was given to the King, he demanded and had a Subsidy, both of the Clergy and Laity ; and the like he had in 34. *Henry VIII.* and in 37. *Henry VIII.* he had another Subsidy. And since the dissolution of the said Monasteries, he exacted divers Loans, and against Law receiv'd the same.

Thus the great Judge, the Lord *Coke* doth severely censure the ill-doings under *Henry VIII.* and sheweth, that notwithstanding the infinite Wealth in Money, Lands, and other Riches, which came to the King by the dissolutions, yet the People were burthen'd with more Taxes, Subsidies, and Loans, than ever in former Times. That it fully appeareth, that as
the

the goodly pretences to free the People from Subsidies and several Payments, were but empty and vain pretences, only *ad favendum populum*, to deceive and abuse the People.

So in our late long Parliament many publick Projects and Pretences were propos'd, and the Presbyterian party were zealous to advance the Throne of Christ, and the Tribunal of Christ, with all his holy Ordinances in full force, as their Language did propose it. But it was quickly discover'd that no such Matters were truly intended, but only the Land of the Church must be taken to maintain Armies, to bring in the *Scots-Highlanders, Red-shanks, Goths and Vandals*, to subvert the King, his Crown and Dignity; and in the end to take all the Crownlands, and to divide them amongst the Soldiers and others at their pleasures.

But the dismal Events and tragical Mischiefs that have happen'd might have been foreseen and prevented, but that most Men are ignorant of our own Histories and Chronicles, as well as of foreign Histories and Examples, wherein they might easily have observ'd the fearfull ends that have follow'd upon the like doings, both in our own Kingdoms and other neighbour-

N

ing

ing Nations, as *France*, *Germany* and *Bohemia*, especially within these last forty Years. For as *Solomon* saith, *There is no new thing under the Sun*. For the like hath happen'd often both at home and abroad, but that Men will take no warning by any Examples, but persist in their wicked and sacrilegious Attempts, tho' in the end they bring confusion and destruction upon themselves.

Whereas it is said, that when *Henry V.* suppress'd the Priories Aliens, a good part of their Lands was given to other Religious Houses, both by that King and his Son *Henry VI.* who bestow'd a great part of those Lands upon Colleges in the Universities, it is true; but in our Reformation there is no such care taken to convert any part of the Church-lands to pious and publick Uses, but the Cormorants devour all.

They spake also of maintaining many Hospitals for relieving of maim'd Soldiers: in our present time there is an infinite Number of maim'd Soldiers, but no Hospitals provided for them; whereas they should have provided some good Number: and withall an hundred *Bedlams* to entertain pious, zealous, and outrageous *Puritans*, who have lost their Wits and
Sen-

Senses, and are become extremely mad with distemper'd Zeal, as the Anabaptists and Fifth-Monarchy-men, Quakers, and the rest of the Rabble.

Humfrey Duke of Glocester coming to the Parliament at *St. Edmundsbury*, and lodging there, in a place (as *Leland* saith) sacred to our Saviour; he was by the Lord *John Beaumont* then High-Constable of *England*, the Duke of *Buckingham*, the Duke of *Somerset*, and others arrested of High-Treason suggested; and being kept in *Ward* in the same place, was the Night following (*viz. 24. Febr.*) cruelly murder'd by *De la Pole* Duke of *Suffolk*. Some judg'd him to have been strangled; some to have a hot Spit thrust up his Fundament, some to be smother'd between two Feather-beds. But all indifferent Persons (saith *Hall*) might well understand that he died some violent Death. Being found dead in his Bed, his Body was shew'd to the Lords and Commons, as though he had died of a Palsie or Imposthume, which others do publish.

25. H. VI.
A.D. 1447.
Cign. Cant.
Voc. Hur-
sta.
Hollinsh.
Stow. in
hoc An. pa.
639.

Stow. in
An. 1447.
York, pa.

But it falleth out, that this Lord *John* Vicount *Beaumont*, and the Duke of *Buckingham*, were both slain in the Battle of *Northampton*, 38. *Henry VI.* The Duke of

York, pa.
480.

Somerset taken Prisoner at the Battle of *Exham*, An. 1462. and there beheaded.

The Duke of *Suffolk* being banisht the Land, was in passing the Seas surpriz'd by a Ship of the Duke of *Exeter's*, and brought back to *Dover-Road*; where in a Cock-boat at the Commandment of the Captain, his Head was stricken off, and both Head and Body left on the Shore.

Leland
Hollinsh.
pag. 627.

C H A P. VII.

Of the great Sacrilege and Spoil of Church-lands committed by Henry VIII. His promise to employ the Lands to the advancement of Learning, Religion, and Relief of the Poor. The preamble of the Statute 27. Henry VIII. to that purpose which is omitted in the printed Statutes. The neglect of that Promise. The great increase of Lands, and Wealth that came to the King by the Dissolution, Quadruple to the Crown-lands. The Accidents which happen'd to the King and his Posterity: to the Agents under him, as the Lord Cromwell and others, to the Crown, and the whole Kingdom, and to the new Owners of the Lands. A View of the Parliaments that passed the Acts of the 27. and 31 of Henry VIII. and of the Lords that voted in them, and what happened to them and their Families. The Names of the Lords in the 27 of Henry VIII. omitted in the Record, but those of the 31 Henry VIII. are remaining being most the same Men. The Names of the Lords Spiritual in those Parliaments, and the

The History of Sacrilege.

great Spoil of Libraries and Books. The Names of the Lords Temporal in those Parliaments with the Misfortunes in their Families, and Dignity abated. What hath happened to the Crown it self by the loss of Crown-lands. What hath happened to the Kingdom in general, and the great Injury done to the Poor. The Mischief of the Tenure of Knights-service in Capite, which by Act is to be reserved upon all Church-lands that pass from the Crown. The ancient Original of Wardship from the Goths and Lombards, the abuse of it amongst us. The prediction of Egebred an old Hermite. The unfortunate Calamities of the Palgrave and other Princes of Germany, by invading the Patrimony of the Church. How carefull the Heathens were not to misuse the things consecrated to their Gods. King James's Letter to the University of Oxon about Impropriations.

I Am now come off the Rivers into the Ocean of Iniquity and Sacrilege, where whole thousands of Churches and Chapels dedicated to the Service of God in the same manner, that the rest are which remain to us at this day, together with the Monasteries and other Houses of Religion
and

and intended Piety, were by King *Henry VIII.* in a temper of indignation against the Clergy of that time mingled with insatiable Avarice, sacked and rased as by an Enemy. It is true the Parliament did give them to him, but so unwillingly (as I have heard) that when the Bill had stuck long in the lower House, and could get no passage, he commanded the Commons to attend him in the Forenoon in his Gallery, where he let them wait till late in the Afternoon, and then coming out of his Chamber, walking a turn or two amongst them, and looking angrily on them, first on one side, then on the other, at last, *I hear (saith he) that my Bill will not pass; but I will have it pass, or I will have some of your Heads;* and without other Rhetorick or Perswasion returned to his Chamber. Enough was said, the Bill passed, and all was given him as he desired.

First, In the 27th Year of his Reign all Monasteries, &c. not having 200 *l.* per *Annum* in Revenue; then in *Anno* 31, all the rest through the Kingdom; in *An.* 32. *cap.* 24. the Hospitals and Hospital Churches of *St. Johns of Jerusalem* in *England* and *Ireland*, with their Lands and Appurtenances: and in *Anno* 37. *cap.* 4. all Colleges,

leges, Free-Chapels, Chauntries, Hospitals, Fraternities, and Stipendiary-Priests made to have continuance for ever, being contributory to the payment of First-fruits, Tenths, &c. what should have been next (God knows) Bishopricks I suppose and Cathedral-Churches, which had been long assailed in the time of R.II.H.IV. and H.V. but the next Year was the time of his account to Almighty God, which, as it is said, he passed in great penitency for his Sins. It is to be observed that the Parliament did give all these to the King, yet did they not ordain them to be demolished or employed to any irreligious Uses, leaving it more to the conscience and piety of the King, who in a Speech to the Parliament promised to perform the Trust, wherein he saith, ——— “ I cannot a little
 “ rejoyce, when I consider the perfect
 “ truth and confidence, which you have
 “ put in me, in my good doings and just
 “ proceedings; for you without my desire
 “ and request have committed to my
 “ order and disposition, all Chauntries,
 “ Colleges and Hospitals, and other places
 “ specified in a certain Act, firmly
 “ trusting that I will order them to the
 “ Glory of God and the Profit of the
 “ Common-wealth. Surely if I contrary

“ to

“ to your expectation should suffer the
“ Ministers of the Churches to decay, or
“ Learning (which is so great a Jewel)
“ to be minished, or the poor and mise-
“ rable to be unrelieved, you might well
“ say, that I being put in such a special
“ Trust, as I am in this Case, were no
“ trusty Friend to you, nor charitable to
“ my Emne-Christen, neither a lover of
“ the publick Wealth ; nor yet one that
“ feared God, to whom account must be
“ rendred of all our doings ; doubt not I
“ pray you, but your expectation shall
“ be served more godly and goodly, than
“ you will wish or desire, as hereafter you
“ shall plainly perceive.

So that the King hereby doth not only
confess the Trust committed to him by
the Parliament in the same Manner, that
the Act assigns it, *viz.* to be for the Glory
of God, and the Profit of the Common-
wealth ; but he descendeth also into the
particulars of the Truth, as namely for *f. trust.*
the maintenance of the Ministers, and Ad-
vancement of Learning, and Provision
for the Poor.

So likewise in the Statute 27. *Hen-*
ry VIII. c. 28. the Preamble doth expressly
ordain that the Lands, Houses, and Reve-
nues should be converted to better Uses,
as

as appears fully in the Preamble, which because it is omitted in the printed Edition of the Statutes shall here follow out of the Record ——— For as much as manifest Sins, &c. vid. *Monast. Angl. T. i. p.*

But notwithstanding these fair Pretences and Projects little was performed: for Desolation presently followed this Dissolution; the Ax and the Mattock ruined almost all the Chief and most magnificent Ornaments of the Kingdom, viz. 376 of the lesser Monasteries, 645 of the greater sort, 90 Colleges, 110 Religious Hospitals, 2374 Chantries and Free-Chapels. All these Religious Houses, Churches, Colleges and Hospitals being about 3500 little and great in the whole, did amount to an inestimable Summ, especially if their Rents be accounted as they are now improved in these days. Among this Multitude it is needless to speak of the great Church of *St. Mary in Bulloign*, who upon the taking of that Town in *Anno 1544*, he caused to be pulled down, and a Mount to be raised in the place thereof for planting of Ordinances to annoy a Siege.

Speed, p.
231. Number
128.

I will not be so bold as to father that which followed upon this that preceded, but the Analogy of my Discourse, and the Course of [this] History do lead me to relate

relate what happened after this, (1) to the King himself, (2) to his Children and Posterity, (3) to them that were Agents in the business, (4) to the Crown it self, (5) to the whole Kingdom generally, (6) to private Owners of these Monasteries particularly.

1. *First*, Then touching the *King* himself. The Revenue that came to him in ten Years space was more, if I mistake it not, than Quadruple that of the Crown-lands besides a Magazine of Treasure raised out of the Money, Plate, Jewels, Ornaments, and Implements of Churches, Monasteries, and Houses with their Goods, State, and Cattle, First-fruits and Tenths, given by the Parliament in the 26th of his Reign. Together with a Subsidy, Tenth and Fifteenth from the Laity at the same time. To which I may add the incomparable Wealth of Cardinal *Wolsey* a little before confiscated also to the King, and a large Summ raised by Knight-hood in the 25th of this Reign.

A Man may justly wonder how such an Ocean of Wealth should come to be exhausted in so short a time of Peace: But God's blessing as it seemeth was not upon it; for within four Years after he had received all this, and had ruined and sack-
ed

ed 376 of the Monasteries, and brought their Substance to his Treasury ; besides all the goodly Revenues of his Crown, he was drawn so dry, that the Parliament in the 31st. was constrained by his importunity to supply his wants with the Residue of all the Monasteries of the Kingdom 645 great ones, and illustrious with all their Wealth and Prince-like Possessions. Yet even then was not this King sufficiently furnished for building of a few Block-houses for defence of the Coast, but the next year after, he must have another Subsidy of 4 Fifteens to bear out his Charges. And (least it should be too little) all the Houses, Lands and Goods of the Knights of St. John at Jerusalem, both in *England* and *Ireland*.

Had not *Ireland* come thus in my way I had forgotten it, but to increase the Floods of this Sea, all the Monasteries of *Ireland* likewise flowed into it by Act of Parliament the next year following, being the 33^d. of his Reign to the Number one and other of——

But as the Red-sea by the miraculous Hand of God was once dried up, so was this Sea of Wealth by the wastfull Hand of this Prince immediately so dried up, as the very next year, viz. *Regni* 34. the Par-

Parliament was drawn again to grant him a great Subsidy, for in the Statute-book it is so stiled: and this not serving his turn, he was yet driven not only to enhance his Gold and Silver-money in *Anno* 36, but against the Honour of a Prince to coin base Money, and when all this served not his turn in the very same year to exact a Benevolence of his Subjects to their grievous Discontent. Perceiving therefore that nothing could fill the gulf of his effusion, and that there was now a just cause of great expence, by reason of his Wars at *Bulloign*, and in *France*, they granted him in the 37th. Year 2 Subsidies at once, and four Fifteens; and for a Corollary all the Colleges, Free-Chapels, Chantries, Hospitals, &c. before-mentioned in Number 2374. upon confidence that he should dispose them (as he promised solemnly in the Parliament) to the Glory of God, who in truth (for ought that I can hear) had little part thereof.

The next year was his fatal Period, otherwise it was much to be feared that Deans and Chapters, if not Bishopricks, (which have been long levelled at) had been his next design, for he took a very good Say of them, by exchanging Lands with them, before the Dissolution, giving them

them rackt Lands and small things for goodly Manners and Lordships, and also Improvements for their solid Patrimony in finable Lands; like the exchange that *Palamedes* made with *Glaucus*, much thereby encreasing his own Revenues; as he took 72 from *Tork*, besides other Lands, Tenements, Advowsons, Patronages, &c. in the 37th of his Reign, which are mentioned particularly in the Statute 37. *Henry VIII. cap. 16.* He took also 30 and above, as I remember, in the 27th. Year from the Bishop of *Norwich*, whom he left not (that I can learn) one Foot of the goodly Possessions of his Church, save the Palace at *Norwich*; and how many I know not, in the 37th. Year also from the Bishop of *London*.

I speak not of his prodigal Hand in the Blood of his Subjects, which no doubt much alienated the Hearts of them from him. But God in these eleven Years space visited him with 5 or 6 Rebellions. In *Lincolnshire*, Anno 28, and 3 one after another in *Torkshire*, Anno 33; one in *Somersetshire*, Anno 29, and again in *Torkshire*, Anno 33. And though Rebellions and Insurrections are not to be defended, yet they discover unto us what the displeasure and dislike was of the common People for

for spoiling the Revenues of the Church ; whereby they were great losers, the Clergy being mercifull Landlords, and bountifull Benefactors to all Men by their great Hospitality and Works of Charity.

Thus much touching his own Fortunes accompanying the Wealth and Treasure gotten by him, as we have declared by confiscating the Monasteries ; wherein the propheticall Speech that the Archbishop of *Canterbury* used in the Parliament 6. *Henry IV.* seemeth performed, *That the King should not be one farthing the richer the next Year following.*

II. *What happened to the King's Children and Posterity.*

Touching his Children and Posterity, after the time that he entered into these Courses, he had two Sons and three Daughters, whereof one of each kind died Infants : the other three succeeding in the Crown without Posterity. His base Son the Duke of *Richmond* died also without Issue ; and as the Issue of *Nebuchodonosor* was extinct, and his Kingdom given to another Nation the 68th. Year after he had rifled the Temple of *Jerusalem*, and taken away the holy Vessels ; so about the
same

same period, that King *Henry VIII.* began to sack the Monasteries, with their Churches, and things dedicated to God, was his whole Issue extinct, Male and Female, base and legitimate, and his Kingdom transferred to another Nation; and therein to another Royal Family (which is now His Majesty's singular happiness) that had no hand in the like depredation of the Monasteries and Churches of that Kingdom, there committed by the tumultuous, if not rebellious Subjects. Contrary as it seems to the good liking of our late Sovereign King *James*, who (as is reported) said, that if he had found the Monasteries standing he would not have pulled them down; not meaning to continue them in their superstitious Uses, but to employ them, as *Chorak's* censers to some godly purposes. Wherein most piously he declared himself both in restoring (as I hear) some Bishopricks and divers Appropriations in *Scotland*, and also by moving the Universities of *England* to do the like, as by his gracious Letter doth appear, which shall here following be expressed in the end. So his Grandfather King *James* the 4th. of *Scotland*, when he was solicited by Sir *Ralph Sadler*, then Embassador from King *Henry*; to
augment

augment his Estate by taking into his Hands the Abbies ; *James* refus'd, saying, What need I take them into mine Hands, when I may have any thing I require of them ? And if there be Abuses in them I will reform them, for there be a great many good. Which was a wise answer, and if King *Henry* had done the like here, he might have had an immense and ample Revenue out of the Monasteries and old Bishopricks, while they enjoyed their Lands (being a third part of the Kingdom, as appears by *Doomsday-Book*) by way of First-fruits, Tenths, Pensions, and Corrodies yearly ; that he should never have needed at any time to ask one Subsidy of his Subjects. To return where we left off, having spoken of the extinguishment of the Issue of King *Henry*, whereof the immortally renown'd Princess *Queen Elizabeth*, was the golden period. Let us cast our Eyes upon the principal Agents and Contrivers of this Business.

III. *What happen'd to the Principal Agents.*

The Lord *Cromwel* was conceived to be the principal mover, and prosecutor thereof, both before and in the Parliament of 27 and 37 *Hen. VIII.* and for his good
O service

service (*impenso & impendendo*) upon the 18th of *April* before the beginning of the Parliament of 31, which was on the last of the Month, he was created Earl of *Essex*, and his Son *Gregory* made Lord *Cromwell*, yet ere the Year was past, from the end of the Parliament of 31 he fell wholly into the King's Displeasure, and in *July* 32 he was attainted and beheaded, professing at his Death, that he had been seduc'd, and dy'd a Catholick. His Son *Gregory* Lord *Cromwell*, being, as I said, made a Baron in the life time of his Father, and invested with divers great Possessions of the Church, supported that new risen Family from utter ruine; but his Grandchild *Edward* Lord *Cromwell* wasting the whole Inheritance, sold the head of his Barony *Oukham* in *Rutlandshire*, and exchanging some of the rest (all that remained) with the E. of *Devonshire* for *Lalale* in *Ireland*, left himself as little Land in *England*, as his great Grandfather left to the Monasteries, and was I think the first and only Peer of the Realm not having any Land within it: by the feudal Law his Barony I doubt (if it had been feudal) had likewise gone; but by the Mercy of God, a Noble Gentleman now holds the Stile of it, and long may he.

Having

Having sailed thus far in this Ocean, we will advance yet further (if it please God to give us a favourable passage) and take a view of the Parliament themselves, that put the wrackful Sword in the King's Hands. The chief whereof was (as we have said before) that of the 27 Year of his Reign, touching smaller Houses, and that of 31 touching the greater. I have sought the Office of the Clerk of the Upper House of Parliament to see what Lords were present at the passing of the Acts of Dissolution; but so ill have they been kept, as that the Names of 27 [*H. 8.*] were not then to be found: and farther since I have not search'd for them. The other of 31 [*H. 8.*] I did find, and doubt not but the most of them were the same, which also sate in the Parliament of 27, tho' some of them of 27 were either dead or not present in 31. Those that were present at the passing of the Bill of 31 I have here under mention'd in such order as I therein did find them; and will as faithfully as I can attain unto the knowledge of them, relate what after hath befallen themselves and their Posterity.

The Names of the Lords Spiritual who were present in the Parliament upon Friday the 23^d of May 31 Hen. VIII. being the 15th day of the Parliament, when the Bill for assuring the Monasteries, &c. to the King was pass'd.

1. The Lord *Cromwell* Vicegerent for the King in the Spiritualties (and having place thereby both in the Parliament and Convocation-house above the Archbishops) was beheaded the 28th of *July*, in the next Year, being the 32 of the King. Confessing at his death publickly, That he had been seduced but died a Papist.

2. The Archbishop of *Canterbury*, *Tho. Cranmer* D. D. was burnt in the Castle-ditch at *Oxford*, 21. *March* 1556, 3 *Mary*.

3. The Archbishop of *York*, *Dr. Edw. Lee* died 13th of *Septemb.* 1544. 36 *H.* 8.

4. The Bishop of *London* *John Stokesley* died within 4 Months after, viz. 3. *Septemb.* 1539.

5. The Bishop of *Durham*, *Cuthbert Tonsal*, was imprisoned in the *Tower* all King *Edward's* time for Religion, and depriv'd of his Bishoprick, and the same *inter alia Sacrilegia non pauca* (saith *Godwin*) dissolv'd and given to the King by Parliament

ment 7 *Edw. VI.* but the King being immediately taken away, *Queen Mary* restor'd both it and him, *An. 1^o. Parl. 2. c. 3.* and *Queen Elizabeth* again depriv'd him, and committed him to the Archbishop of *Canterbury*, where he died in *July 1559.*

6. The Bishop of *Winchester*, *Stephen Gardiner*, was committed to the *Tower* 30: *June 1548*, in *Edw. VI's* time; for that he had not declared in his Sermon the day before at *Paul's Cross* certain Opinions appointed to him by the Council. Two Years after, because he approv'd not the Reformation, he was depriv'd of his Bishoprick, and kept in Prison all King *Edward's* days, but restor'd by *Queen Mary*. He died of the Gout 12. *Nov. 1555*, being the 3d of her Reign.

7. The Bishop of *Exeter*, *John Voisey*, (alias *Horman*) had the Education of the King's Daughter the Lady *Mary*, and discontented with the Reformation aliened the Lands of the Bishoprick to Courtiers or made long Leases of them, at little Rent, leaving scarcely 7 or 8 Mannors of 22, and them also of the least, and leased or laden with Pensions. *Nefandum Sacrilegium*, saith *Godwin*. Being suspected of the Rebellion of *Devonshire* about the

change of Religion, he was put from his Bishoprick, but restor'd by *Queen Mary*, and died 1555, *Mar. 3.*

8. The Bishop of *Lincoln*, *John Longland*, the King's Confessor died 1547, 1 *Edw. VI.*

9. The Bishop of *Bath and Wells*, *John Clerk*, carried and commended in an Oration to the Cardinals the King's Book against *Luther* with much commendation: But being afterwards sent in Ambassage to the Duke of *Cleve*, to shew the reason, why the King renounc'd his Marriage with the Lady *Ann* the Duke's Sister; for the reward of his unwelcome Message was poison'd (as they said) in *Germany*, and returning with much adoe died in *England* in *Febr. 1540, 1st e. 32 Hen. 8.*

10. The Bishop of *Ely*, *Thomas Goodrick*, continu'd from and in 26 *Hen. 8.* till 1. *Maii 1. Mariæ.*

11. The Bishop of *Bangor*, *John Salcot* (alias *Capen*) Abbot of *Hide* was consecrated 19. *Apr.* next before this Parliament, and translated to *Salisbury* in *August* following, where it seems he continu'd till *Q. Mary's* time.

12. The Bishop of *Salisbury*, *Nic. Shaxton*, being consecrated 27 *Hen 8.* was put out *July 1539, i. e. 31 Hen. 8.* together with

with *Latimer*, and for the same cause, but recanted.

13. The Bishop of *Worcester*, *Hugh Latimer*, made 27 *Hen.* 8. renounc'd his Bishoprick in *July* 31 of the King, and was burnt with *Dr. Ridley* at *Oxon.* 16. *October*, 1559.

14. The Bishop of *Rocheſter*, *Nich. Heath*, made 4. *April* before this Parliament in 31 *Hen.* 8. and about 4 Years after translated to *Worceſter*, was depos'd by *Edw.* 6. but made Archbishop of *Tork* & *Mariæ* afterwards, also Chancellor of *England*.

15. The Bishop of *Chicheſter*, *Richard Sampſon*, made *June* 5. 1536, and 28 *Hen.* 8. was translated to *Lichfield* 12. *May*, 1543. To flatter the King he wrote an Apology for his Supremacy, yet in the Year of this Parliament 31. he was committed to the *Tower* for relieving ſuch as were imprison'd for denying it. But it ſeems his Apology was written after this Commitment to recover Favour: About 2 *Ed.* 6. he declared himſelf for the Pope, whom he had written againſt, and ſo after divers turnings and returnings he died 1554, 2 *Mar.*

16. The Bishop of *Norwich*, *William Rugg*, (alias *Rupp*) made 1536, 28
O 4 *Hen.*

Hen. 8. and died 1550 about 4 or 5 *Edw. 6.*

17. The Bishop of *St. David's*, *William Barlow*, was translated hither from *St. Asaph* in *April 1536*, 28 *Hen. 8.* and by King *Edw.* after to *Bath* and *Wells*; fled into *Germany* in *Qu. Mary's* time, and 2 *E-liz.* was made Bishop of *Chichester*.

18. The Bishop of *St. Asaph*, *Robert Porpey* (alias *Werbington* or *Warton*) was made 2. *July*, 28. *Hen. 8.* where having sat 18 Years, and *nequissimo Sacrilegio*, sold and spoil'd the Lands of the Bishoprick by long Leases, he was by *Qu. Mary, An. 1.* translated to *Hereford*, where he sat almost till her death.

19. The Bishop of *Landaff*, *Rob. Holgate*, 25. *March*, 1537, 28. *Hen. 8.* and in the 36th of his Reign translated to the Archbishoprick of *Tork*, and by *Qu. Mary* at her entrance committed to the *Tower*, where within half a Year he was depriv'd.

20. The Bishop of *Carlisle*, *Rob. Aldrich*, was elected 18. *July*, 1537, 29 *Hen. 8.* and died 5 *Mar.* 1555.

Concerning the Bishops it doth not appear how they gave their Voices; but it may well be suppos'd that divers of them were against a total suppression; and seeing in other Acts it is recorded after that
when

when a Bill was granted with an unanimous consent of all parties, none dissenting, that then it was past *Nemine dissente* : yet it is not so recorded upon this, but although many might dissent, and that publickly, yet there was a major part of Temporal Lords present, and so carried it by Voices. It is testify'd of Bishop *Latimer*, that he much desir'd that two or three Abbies of the greater sort might be preserv'd in every Shire for pious and charitable Uses : Which was a wise and godly motion, and perhaps the occasion that the King did convert some (in part) to good purposes : Yet the Desolation was so universal that *Jo. Bale* doth much lament the loss and spoil of Books and Libraries in his Epistle upon *Leland's* Journal *Leland* being imploy'd by the King to survey and preserve the choicest Books in their Libraries.) If there had been in every Shire of *England* (saith *Bale*) but one solemn Library to the preservation of those Noble Works, and Preferment of good Learning in our Posterity, it had been yet somewhat, but to destroy all without consideration, it is and will be unto *England* for ever a most horrible Infamy amongst the grave Seniors of other Nations. Adding further, that they
who

who got and purchased the Religious Houses at the Dissolution of them, took the Libraries as part of the Bargain and Booty--— *reserving of those Library Books, some to serve their Fakes, some to scour their Candlesticks, and some to rub their Boots, some they sold to the Grocers and Soap-sellers, and some they sent over Sea to the Book-binders; not in small numbers, but at times whole Ship-fulls to the wondering of foreign Nations.* And after he also addeth, *I know a Merchant-man, which all this time shall be nameless, that bought the Contents of two noble Libraries for 40 s. a piece, a shame it is to be spoken: this stuff hath he occasioned instead of Grey Paper by the space of more than these ten Years, and yet he hath enough for many Years to come: a prodigious Example is this and to be abhorred of all men who love their Nation as they should do.* And well he might exclaim, a prodigious Example, it being a most wicked and detestable injury to Religion and Learning: Yet thus are Men often transported with Passion in the heat of Reformation, and fiery Zeal without Wisdom.

The Temporal Lords present in Parliament, 23 Maii, 31 Hen. VIII.

1. *Thomas Lord Audley of Walden*, Lord Chancellour, died without Issue-male, 30. Apr. 1544, 3⁵ Hen. 8. *Margaret* his sole Daughter and Heir being first marry'd to *Henry Dudley*, Son of *John Duke of Northumberland*, slain at *St. Quintins*, without Issue, Anno 1557. After a second Wife to *Thomas Duke of Norfolk*, who was beheaded in June 1572. By him she had Issue, *Thomas*, created by King *James* Lord *Howard of Walden* and after Earl of *Suffolk*, and made Lord Treasurer, but put out of his place and fined in the Star-Chamber, *termino* Anno for miscarriage thereof, and grievously afflicted by the wicked and odious practices of his Daughter *Frances*, first marry'd to the Earl of *Essex*, then divorc'd and marry'd to the Earl of *Somerset*; and they both attainted and adjudg'd to death for the murther of Sir *Thomas Overbury*.

2. The Duke of *Norfolk* at that time, viz. in both Parliaments of 31 and 27 was *Thomas Howard* (the third Duke of that renowned Family) who suffering the spight of Fortune, was upon the 12th of
December,

December, in the 28th of the King, committed to the *Tower*, with his magnanimous Son and Heir apparent *Henry* Earl of *Surrey*. Upon being first arraign'd and attainted, the King lying on his Death-bed, caused [him] to be beheaded 19. *Jan.* and deceasing himself on the 28th of the same Month, left the sorrowfull Duke in Prison, where he remained, as I take it, till Queen *Mary* set him at liberty to go against *Wyat*, and being nothing fortunate in that imployment, the Earl of *Pembroke* was put in his room and had the glory of the Service.

Thomas Howard, Son of *Henry* Earl of *Surrey* beheaded, and Grandchild of the last Duke was restor'd by *Q. Mary* and made the 4th Duke of *Norfolk*, but affecting Marriage with the *Qu. of Scots* was heretofore attainted and beheaded in *June 1572.*

Philip his eldest Son was in right of his Mother, and by conveyance of the Castle and Honour of *Arundel* unto him, Earl of *Arundel*, and after restor'd in Blood 23d of *Eliz.* yet by fate of his Noble Family, after long imprisonment and Attainder, died in the *Tower*, where his most honourable Son, after restitution to his Earldom and other Dignities, with a reinvesting of the great Office

Office of Earl Marshal of *England*, but now by God's Blessing and his own singular Wisdom hath gotten the upper hand of Fortune, and is likely to leave it to a temperate and virtuous Son.

3. The Duke of *Suffolk* both in this Parliament and in that of 27 was *Charles Brandon*, and tho' he was not present at the passing of the Bill, yet being a principal Parliament-man, the King's Brother by Marriage, and his minion in Affection, it is very credible that he was a very great advancer of the business. He had four Wives, no Issue by the first, a base Daughter, and another by a second born in Wedlock. A Son *Henry* that was Earl of *Lincoln* by his 3d Wife the King's Sister and Qu. of *France*, and two Daughters and two Sons *Henry* and *Charles* by his fourth Wife. His Son *Henry* Earl of *Lincoln* died without Issue in the life time of his Father the Duke. His other Son *Henry* was Duke of *Suffolk* after his Father, but both he and his Brother *Charles* died together of the Sweating Sicknes the 14th of *July*, 1551, without Issue.

Frances his eldest Daughter by the Qu. of *France* was married to *Henry Grey* Marquess of *Dorset*, who in her Father's Title was created Duke of *Suffolk*, and was be-headed

headed the 23d of *Febr.* 1 *Mariæ*, leaving no Issue by a former Wife but three Daughters by this *Frances*, whereof *Jane*, marry'd to the Lord *Guilford Dudley*, together with her Husband were beheaded without Issue, 1 *Mar.* *Catharine* his second Daughter was marry'd to the Lord *Herbert*, and divorced. *Mary* the 3d Daughter, was marry'd to *Martin Reyes*, a Groom-porter, as I have heard, and died without Issue.

4. The Marquess of *Dorset* in this Parliament of 31 *H. 8.* was *Henry Grey* that married *Frances* the eldest Daughter of *Charles Brandon* Duke of *Suffolk* by the Qu. of *France*, King *Henry's* Sister, he had Issue by her a Son and 3 Daughters. His Son *Henry* Lord *Harrington* died before him without Issue. The Lady *Jane* eldest Daughter, as we said before, was married to the Lord *Guilford Dudley*, and together with her Husband was beheaded. *Catharine* his second Daughter *Mary* the third Daughter was married to *Martin Reyes* a Groom-porter, and their Father himself was also beheaded.

5. The Earl of *Oxon* was *John Vere* the fiftieth of that Name, whose Grandchild *Edward* Earl of *Oxon* not only utterly

terly wasted the great and most ancient Inheritance of that Earldom, but defaced also the Castles and Houses thereof, and leaving a Son by his second Wife named *Henry*, the 18th Earl of that Noble Family: The same *Henry* died without Issue, and this Male Line thus failing, the Office of Great Chamberlain of *England*, which had ever since *Hen.* the 1st's time gone in this Family, was now by the Lady *Mary* Sister of this *Edward*, being married to the Lord *Willoughby* of *Eresby*, by Judgment of the Upper House of Parliament, *Anno* transposed to her Son and Heir the now Earl of *Lindsey*.

6. The Earl of *South-Hampton* was *William Fitz-Williams*, who being Lord Privy Seal and Admiral of *England* was created Earl of *South-Hampton* at *Hampton-Court*, *Anno* 29 *Hen.* 8. He married *Mabell* Daughter of *Henry* Lord *Clifford* of *Westmorland*, and Sister and Heir of *Henry* the first Earl of *Cumberland*, but died without Issue *Anno* 34 *H.* 8.

7. The Earl of *Arundel* was *William Fitz-Alam*, who died 35 *Hen.* 8. He had a Son, and by two Wives four Daughters, which died without Issue. His Son *Henry Fitz-Alam*, succeeded in the Earldom,
a Man

a Man of great Dignities. He was twice married; by *Catharine* his first Wife he had Issue, *H. Lord* who being married died without Issue in the life of his Father, *An. 1556.* And so ended the Noble Family and Male line of these Earls of *Arundel.* But he had also by that Wife, two Daughters and Heirs, whereof *Jane* the eldest was married to the Lord *Lumley* who had Issue by her, *Thomas, Charles* and *Mary*, who died all without Issue. *Mary* his second Daughter and Co-heir was married to *Tho. Howard* the last Duke of *Norfolk*, and by her the Earldom, Castles and Honours of *Arundel* were transported to *Philip Howard* her Son, and so to her Grandchild *Tho. Earl of Arundel*, and Earl Marshal of *England* now living, in whose line God hold them.

8. The Earl of *Shrewsbury* was *Francis Talbott*, who by his first Wife *Mary* Daughter of *Tho. Lord Dacres* of *Gilstrand* had Issue, *George* his eldest Son, the sixth Earl of *Shrewsbury*; and *Tho.* who died at *Sheffield* without issue.

Earl *George* had two Wives and four Sons, besides three Daughters by his first Wife; no Issue by his second.

Francis Lord Talbott his eldest Son was married, but died without Issue.

Gilbert

Gilbert his second Son was the 7th Earl of that Family, married and had Issue two Sons *John* and *George*, but both of them died in their Infancy without other Issue-Male of their Father; whose Heirs therefore were three Daughters.

Edward, 3d. Son of *George*, was the 8th. Earl, he married but died without Issue, 2 Feb. 1617.

Henry the 4th's Son married and died without Issue-Male. Thus was all the Issue-Male of *Francis* Earl of *Shrewsbury*, one of the Peers of the Upper-House at the passing of the Act aforesaid utterly extinct, and the Earldom translated to another Family of that Name, the *Talbotts* of *Grafton* descending from *John Talbott* the second Earl of *Shrewsbury* (who died Anno 39. *Henry VI.*) by his 3d. Son Sir *Gilbert Talbott* Captain of *Calice*.

Tork in Tit. Shrewsbury.

9. The Earl of *Essex*, *Henry Bouchier*, that was a Peer of Parliament at the Act of Dissolution in 27. *Henry VIII.* broke his Neck by a fall from an Horse about 10 Weeks before this Parliament, viz on the 12th of *March* in 31. *Henry VIII.* and having no Issue-Male, the King gave his Earldom to *Thomas Lord Cromwell*, who in his Bipartite Dignity sate among the

Ecclesiastical Peers, and first of the Rank as the King's Vicegerent in *Spiritualibus*; and here among the Lay-Peers, as in his own Right a Temporal Earl: and Temporal indeed, for not long after he was turned out of all his Offices, attainted and beheaded, as we have formerly shewed. He brought in the Bill the 3d. time, and it was expedited the 23d. of *May*, but within two Months following, *viz* 29. *July*, himself was attainted in the same Parliament and condemned, so that vengeance fell speedily upon him.

10. The Earl of *Darby* was *Edward Lord Stanley*, a Peer of the Realm both in this and in 27. of the King, he had divers Sons and Daughters; his eldest Son *Henry* was Earl after him, and left two Sons *Ferdinando* and *William*. *Ferdinando* succeeded in the Earldom, and died without Issue-Male 1594. leaving 3 Daughters, and Heirs, who shared so deep in the Patrimony of this goodly Earldom, as they not only pulled the Feathers from the Wings of it, (whereby in times past it hath been so powerfull) but the Wings from the very Body.

11. The Earl of *Worcester* was *Henry Somerset Lord Herbert*, a Peer also in 27. This honourable Family seems more fortunate

fortunate than any of the precedent, for their lineal descent remains entire and without blemish, having at this day many Noble Branches. Yet was not the Issue of Earl *Henry* free from the Hand of God; for his 3d. Son *Thomas Somersett* died in the Tower of *London*, *Francis* his 4th and youngest Son was slain at *Massellborough-Field*, and his Son-in-Law the Earl of *Northumberland*, that married his Daughter the Lady *Anne*, was beheaded at *York*, 1572.

12. The Earl of *Rutland* was *Tho. Manners*, both in this Parliament and the 27th. He had 5 Sons and 6 Daughters, and died in 35. *Henry VIII.* his eldest Son *Henry* was Earl after him, and had Issue *Edward* the 3d. Earl of that Family, who had only a Daughter an Heir, and died without Issue-Male.

John Brother of *Edward* was the 4th Earl, he had 3 Sons, *Edward* that died an Infant, *Roger* and *Francis*.

Roger succeeded and was the 5th Earl, he had only one Daughter his sole Heir, married to Sir *Philip Sydney* (slain at *Zutphen*) and died without Issue-Male.

Francis after his Brother *Roger* was the 6th Earl; he was twice married; by his first Wife he had Issue only the Lady *Ca-*

therine, married to the Duke of *Buckingham*, who was murdered by *Felton*. And two Sons by his second Wife *Henry Lord Rosse*, and *Francis Lord Rosse* of *Homelake*, who died both young without Issue.

13. The Earl of *Cumberland* both in 27 and 31. *Henry VIII.* was *Henry Clifford*, who died 34. of the King. He had Issue *Henry* the 2d Earl of *Cumberland*, who had Issue *George* the 3d. Earl, a valiant Soldier, successfull in his Enterprizes. He had Issue two Sons, *Francis Lord Clifford*, and *Robert* that died young, and a Daughter the Lady *Anne*, married to *Richard Sackvill* Earl of *Dorsett*, who died, as did also this Earl of *Cumberland* without Issue-Male.

Francis Brother of *George* was the 4th Earl, who had Issue *Henry Lord Clifford*.

14. The Earl of *Suffex* was *Robert Ratcliff* created 8. Decemb. 21. *Henry 8.* He had three Wives, and more Sons besides Daughters, and died 28. Nov. 1541. 34. *Henry 8.* his Son and Heir *Henry* Earl of *Suffex* had five Sons, whereof *Egremont* his Son by the second Wife was attainted of Treason, *Thomas* the third Earl, Son and Heir of *Henry* had two Wives, but died without Issue.

15. The

15. The Earl of *Huntington* was *George Lord Hastings* created 21. *Henry 8.* He had Issue *Francis* the 2d. Earl, and Sir *Edward Hastings* whom *Queen Mary* made Baron of *Loughborough*, that died without Issue. Sir *Thomas Hastings* also who died without Issue. And *Henry* and *William* besides three Daughters. *Francis* the 2d. Earl had Issue *Henry* the third Earl who died without Issue, and four other Sons whereof *William* died without Issue. Sir *George Hastings* Brother of *Francis* succeeded in the Earldom, and left many Male-branches, whereof *Henry* the Issue of his eldest Son *Francis* was the fifth Earl, and had Issue *Ferdinando*. —

16. The Earl of *Hertford* was *Edward Seymour* created *Anno 29. Henry 8.* made Duke of *Somerset*, &c. *Edw. 6.* He was committed to the Tower in the third Year of the King for divers great Offences, but then obtained a Pardon, and being arraigned of Treason and Felony, 1^o *Decemb. 5. Regis* was quit for the Treason, and condemn'd for the Felony, and therefore beheaded the 22d of *July* following. He had two Sons by his first Wife that died without Issue.

Edward his 3d. Son or eldest by his 2d. Wife the Lady *Anne*, Daughter of *John*

Stanhope, Esq; succeeded in all his Fathers Honours for a short time, namely from the Death of his Father on 22 June 5. *Edw. 6.* to the End of the next Session of Parliament, which was the 25th of *April* following: But the Honours being entail'd upon him; and therefore not forfeited for his Father's Attaindure for Felony, Misfortune and the Malice of his Adversaries yet so wrought upon him; as in this Session they were all taken from him by Parliament with most of his Inheritance, which gracious Queen *Elizabeth* commiserating, restor'd him to the Earldom of *Hertford*, and Barony of *Seymour*. To let pass his other Off-spring his Grandchild *Edward* the 3d. Earl of *Hertford* fell into King *James's* displeasure by marrying the Lady *Arabella Stuart*, for which both of them were committed to the Tower.

17. The Earl of *Bridgwater* was *Henry Lord Daubenev* created 20 July 30. *Hen. 8.* He died without Issue *Anno Edw. 6.* and so his Name, Family and Dignity was extinct. This Earl of *Bridgwater* was reduc'd to that extremity that he had not a Servant to wait on him in his last sickness, nor means to buy Fire or Candles, or to bury him, but what was done for him

him in Charity by his sister *Cicely*, married to *John Bouchier* the first of that Name, Earl of *Bathe*.

Verba Henrici Bouchier manu sua scripta.

A Catalogue of the Barons present in Parliament.

1. *Audley*; Then *John Tonchet* Lord *Audley*, who had Issue *George Tonchet* Lord *Audley*, who had Issue *Henry Tonchet* Lord *Audley*, who had Issue *George Tonchet* Lord *Audley*, and Earl of *Castle-Haven* attainted and beheaded, and the Barony of *Audley* being in fee extinguishd.

2. *Zouche*; Was *John* Lord *Zouche*, who had Issue *Richard* Lord *Zouche*, who had Issue *Edward* Lord *Zouche* (Son of *George* Lord *Zouche*) Lord *St. Maur* and *Cantelupe* of *Harringworth* in *Northamptonshire*, who sold his ancient Inheritance, died without Issue-Male, and his Barony extinct, 1 *Caroli*: His first Wife proving disloyal she was divorced from him, that he regarded not the two Daughters which he had, whom therefore he suffered to marry far below his Degree and Honour, as himself saith in his Will upon Record. The Eldest being married to Sir *William Tate* in *Nor-*

thamptonshire, the other to ——— in *Worcestershire*.

3. *De-laware*; *Tho. Nest* Lord *De laware*, Son of *Tho. Lord De-laware* that died the 16th. *Henry 8.* married *Eliz.* Daughter and Co-heir of *John Bonvill*, died without Issue. *William Nest*, Son of *George Nest*, Brother of *Tho. Lord De laware* being of the Age of 18 Years, 1 *Edw. 6.* was disabled by Parliament to succeed his Uncle, as conceiv'd to have imagined his Death, and 2 or 3 of *Philip* and *Mary* was attainted of Treason by Commission in *London*. Restored in Blood as Heir to *Sir George* his Father about 3 or 5 *Eliz* and created a new Baron, *De laware* in 8. and had Issue *Tho. De-laware*, Father or Grandfather of him now living.

4. *Morley*; *Henry Parker* made Lord *Morley* in right of *Alice* his Mother, Daughter and Heir of *William Lovell*. Lord *Morley* died 27 *Novemb.* 4. *Mar.* had Issue *Henry*, who died in the Life of his Father, leaving Issue *Hen. Lord Morley* that died at *Paris* 1578. Had Issue *Edw. Lord Morley* who died *April* 1618, and had Issue *William Lord Morley*, and made *Montegle* 1 *Jacobi*, and died 1622. and had Issue *Henry Lord Morley* and *Montegle* now living, and *Francis*.

5. *Da-*

5. *Dacres* : *Thomas Fines* Lord *Dacres* of the *South*, being in company with certain Gentlemen hunting in *Nicholas Potham's* Park, there committed a Riot and Murther of *Bransfrigg*. He was hang'd at *Tyburn* on *St. Peter's Day* 33 *Hen.* 8. He had issue, *Thomas* Lord *Dacres* who died within age, and *Gregory* Lord *Dacres* who died without issue 1594, and his Family so extinct. *Margery* his Sister and Heir was married to *Sampson Leonard*, who had issue *Henry* Lord *Dacres*, who had issue *Richard* Lord *Dacres* Father of—— now Lord *Dacres* a Child.

6. *Dacres* of *Gilfland*; *William* died 1563, had issue *Thomas* Lord *Dacres*, *Leonard*, *George* S. P. *Edward*, *Francis*. *George* Lord *Dacres* Son of *Thomas* Lord *Dacres*, being but 7 Years old, and granted Ward to the Duke of *Norfolk*, brake his Neck by a fall from a Vaulting-horse at *Charterhouse*, Anno *Eliz.* And his Barony and Family extinct, he dying without issue Male; his two Sisters and Heirs were married to the Dukes Sons *Philip* Earl of *Arundel*, and the Lord *William Howard*. *Thomas* Lord *Dacres* Son of *William* Lord *Dacres* had issue, *William* slain at *Thetford* 1569, his Sisters and Heirs, *Anne* married to *Philip Howard*,
Mary

Mary married to *Thomas Howard*, *Elizabeth* to Lord *William Howard*.

7. *Cobham*: *George Brook* Lord *Cobham* (Son of *Thomas* Lord *Cobham*, who died 1529) died 1558; had Issue *William* Lord *Cobham*. He died 1597, and five other Sons, which *William* had Issue, *Henry Brook* Lord *Cobham*, attainted and died 1618, S. P. and Sir *William Brook*, S. P. and *George Brook* attainted and executed at *Winchester*, An. 1603, the Barony extinct.

8. *Maltravers*: *Henry Fitz-Alam* Son of *William Fitz-Alam* the 10th Earl of *Arundel*; which *William* died 35 H. 8. was in the life of his Father Lord *Maltravers* and Baron of Parliament, and after the death of his Father the last Earl of *Arundel* of that Name.

9. *Ferrers*: *Walter* Lord *Devreux*, Lord *Ferrers* of *Chartley*, Son of *John Devreux* Lord *Ferrers*, was created Vicount *Hereford* 1 Edward 6. had Issue, *Richard* that died in the life of his Father, and had Issue *Walter Devreux* Earl of *Essex*, suspected to be poison'd, and had Issue, *Robert Devreux* Earl of *Essex*, attainted and executed 1601, and *Walter Devreux* slain at the Siege of *Roan*. Earl *Robert* had issue *Robert* restor'd 1. *Jacobi*.

10. *Powis*:

10. *Powis*: *Edward Grey* of *Northumberland* Lord *Powis*, Son of *John Grey* Lord *Powis*, married *Anne* the base Daughter of *Charles Brandon* Duke of *Suffolk*, and died without issue, and his Family extinct.

11. *Clinton*: *Edw. Lord Clinton*, whose Father died 9 *Hen. 8.* was made Earl of *Lincoln* 14 *Eliz.* and died 27th *Eliz.* and had Issue, *Henry* Earl of *Lincoln*, who had Issue *Thomas* Earl of *Lincoln* Father of *Theophilus* now Earl.

12. *Scroope*: *John* Lord *Scroope* of *Bolton*, Son of *Henry* Lord *Scroope* of *Bolton*; which *John* in *Henry 8's* time married the Daughter of the Earl of *Cumberland*, had Issue *Henry* Lord *Scroope*, who died 1592, and had Issue, *Thomas* Lord *Scroope*, who died 1609 who had Issue *Emanuel* Lord *Scroope*, Earl of *Sunderland* that died without lawful Issue, and both Barony and Earldom extinct.

13. *William Sturton* had Issue *Charles* Lord *Sturton*, who for murdering Mr. *Argile* and his Son, was hang'd at *Salisbury* 6. March 1565. He had Issue *John* Lord *Sturton* S. P. and *Edw.* now Lord *Sturton*.

14. *Latimer*: *John Nevil* Lord *Latimer* lived 23 *Hen. 8.* and had Issue *John Nevil*

Nevil Lord Latimer, who died 1577, 19 *Eliz.* without Issue Male, and his Family and Barony extinct, notwithstanding his four Daughters.

15. *Montjoy*: *Charles Blunt* Lord *Montjoy* who succeed his Father *William Blunt* Lord *Montjoy*, and died 38 *Henry* 8. had Issue *James* Lord *Montjoy* who died 1581, had Issue *William* Lord *Montjoy* S. P. 1594, and *Charles* made Earl of *Devon* 1603 and died 1606 without lawful Issue, so the Family and Barony was extinct, but for a base Son of his, *Montjoy Blunt* was created Lord *Montjoy* 3 *Jacobi* and afterwards Earl of *Newport*, Anno 4.

16. *Lumley*: *John* Lord *Lumley* marry'd *Jane* the eldest Daughter and Co-heir of *Henry Fitz-Alam* the last Earl of *Arundel* of that name, and had by her *Charles*, *Thomas* and *Mary*, who died all without Issue, so his line was extinct.

17. *Montegle*: Sir *Edward Stanley* created Lord *Montegle* 6 *Henry* 8. had Issue, *Thomas Stanley* Lord *Montegle*, who married *Mary* Daughter of *Charles Brandon* Duke of *Suffolk*, and had issue *William Stanley* Lord *Montegle*, who died without issue Male and his Barony extinct, till King *James* Anno 1. confer'd it on *William Parker* after Lord *Morley*, for revealing the
the

the *Gunpowder-Treason*, having married *Elizabeth* Daughter and sole Heir of the aforesaid *William*.

18. *Windsor*: *Andrew Windsor* made 21 *Henry* 8. and died 33, and had issue *William Lord Windsor*, q. ob. 1558, who had issue *Edward Lord Windsor*, who died 1575, who had *Fredrick Lord Windsor* who died Sept. 28 *Eliz.* and *Henry Lord Windsor* who died 1605, who had issue *Thomas* now *Lord Windsor*, yet without issue:

19. *Wentworth*: *Thomas Lord Wentworth* made 21 *Henry* 8. had issue *Thomas Lord Wentworth*, who died 1590, who had issue *William Wentworth*, who died 1582, S. P. and *Henry Lord Wentworth*, who died 1593, who had issue *Thomas Lord Wentworth*, created *Earl of Cleveland* & *Caroli*, and had issue, *Thomas* his Son and Heir apparent.

20. *Burrough*: *Thomas Lord Burrough* had issue, *Edward* that married *Qu. Catherine* now S. P. *William* who had issue, *Henry* eldest Son slain by Sir *Tbo. Holcroft* near *Kingston* Anno 1578, and *Thomas Lord Burrough* Deputy of *Ireland*, and Sir *John Burrough* slain by Sir *John Gilbert* 1594. *Thomas Lord Burrough* had Issue, *Robert Lord Burrough* that died a Child without issue 1601, and the Barony extinct.

tinct. The first *Thomas* had issue besides *Edward* and *William* Sir *Thomas Burrough* (S. P.) and *Henry* Father of *Nicholas*, who had issue Sir *John Burrough* (*ut creditur*) slain at *Rees*.

21. *Bray* (Sir *Edmund*) made Baron 21 *Hen.* 8. and had issue, *John* Lord *Bray*, died without issue, and so the Barony and Line extinct, but he had six Sisters.

22. *Walter Hungerford* made Baron of *Hatsbury* 28 *Hen.* 8. was beheaded for Buggery, and his Barony extinct, yet he had issue Sir *Walter Hungerford* Knight, who died without issue Male, and so this Family extinct.

23. *St. John*: *William Paulet* was created Lord *St. John* of *Basing* 30 *Hen.* 8. and made Earl of *Wiltshire* 3 *Edward* 6. and 5 *Edward* 6. Marquess of *Winchester*, who had issue *John* Marquess, who had issue *William* Marquess, who had issue *William* Marquess Father of *William* Lord *St. John* that died S. P. and of *John* now Marquess.

24. Sir *John Russel* was made Baron 30 *Hen.* 8. and Earl of *Bedford* 3 *Edw.* 6. he had *Woburn* Abby for his Dwelling-house with the Church turned to a strange use even the Stable; he had *Francis* the second Earl of *Bedford* his sole issue, who had four Sons and three Daughters, 1. *Edmund*

mund Lord *Russel* died without issue.
2. *John* Lord *Russel* died without issue
Male. 3. *Francis* Lord *Russel* treacherously
slain by the *Scots* in time of Truce; but
left two Sons who died without issue,
Edward the 4th Earl of *Bedford*, and then
Sir William 4th Son of the first *Francis*,
was by King *James* made Lord *Russel* of
Thornhaugh, whose Son *Francis* is now the
5th Earl, and long may he live and pro-
sper.

25. *William Parr*, made Baron *Parr* of
Kendall 9. *March*, 30 *H.* 8. after Earl of
Essex, and lastly, *Marquess Nortston*, had
three Wives, was divorced from his first,
and died without issue. *York*, 186.

Leonard Lord *Gray*, Lord Lieutenant of
Ireland, holdeth a Parliament in *Ireland*
1. *Maiz*, 28 *Hen.* 8. at *Dublin*, wherein he
passeth an Act for the suppressing of Ab-
bies. *Chron. of Ireland*, pag. 100. In the
32 of the King he is called home and sent
to the *Tower*, and in the 25th of *June* 33
he was to be arraigned in the King's Bench
at *Westminster*, and to be try'd by a Jury
of Knights, being no Lord of Parliament,
but confessing the Indictment, had his
Judgment, and was beheaded at *Tower-*
Hill the third Day following; a Man of
singular Valour, that had formerly serv'd
his

his Prince and Country most honourably
in *France* and *Ireland*. *Stow*, 32 *Hen.* 8.
and 33.

Now I labour in observing the Particulars, seeing the whole body of the Baro-
nage is since that fallen so much from their
ancient lustre, magnitude and estimation.
I that about 50 Years agoe did behold
with what great respect, observance and
distance, principal Men of Countries ap-
ply'd themselves to some of the meanest
Barons, and so with what familiarity infe-
riour Gentlemen often do accost many of
these of our times, cannot but wonder
either at the Declination of the one, or at
the Arrogance of the other; but I re-
member what an eminent Divine once
said in a Sermon; he compared Honour a-
mong Dignities to Gold, the heaviest and
most precious Metal, but Gold (saith he)
may be beaten so thin, as the very Breath
will blow it away; so Honour may be
dispers'd so popularly, that the Reputation
of it will be pretermitted.

To say what I observe herein, as the
Nobility spoiled God of his Honour by
putting those things from him, and com-
municating them to lazy and vulgar Per-
sons; so God to requite them hath taken
the

the ancient Honours of Nobility, and communicating them to the meanest of the People, to Shop-keepers, Taverners, Taylors, Tradesmen, Burghers, Brewers, Grainers; and it may be supposed, that as *Constantine the Great* seeing the inconvenience of the multitude of *Comites* of his time distinguished them, as *Eusebius* reporteth, De Vita Const. l. 4. c. 1. into three degrees making the latter far inferior to the former; so may it one day come to pass among these of our times; and it shall not want some precedent of our own to the like purpose. *Vide, Glossarium in voc. Comes, pag. 109.*

IV. *What hath happened to the Crown it self.*

It now remaineth to shew how the Lands themselves thus pulled from the Church, have thriven with the Crown, and in the Hands of the King his Heirs and Successors; truly no otherwise than the Archbishop I spake of so long since foretold. For they have melted and dropt away from the Crown like Snow; yet herein that Snow leaves moisture, to enrich the Ground, but those nothing save dry and fruitless Coffers; for now they are all gone in a manner, and little to
Q speak

Judg. 16.

speak of remaining for them to the Treasury ; for my own part, I think the Crown the happier that they are gone, but very unhappy in their manner of going, for as *Sampson* going out of *Gaza* carried with him the Gates, the Bars and Posts of the City, leaving it thereby exposed to Enemies, weak and undefenced, so those Lands going from the Crown, have carried away with them the very Crown-Lands themselves, which were in former times, the glorious Gates of Regal Magnificence, the present and ready Bars of Security at all Necessities, and like immoveable Posts, or *Hercules* Pillars in all the transmigrations of Crown and Kingdom, had to our Time (1000 Years and upward) remained fixed and amor : : : . to the Scepter. These, I say, are in effect all gone, since the Dissolution: the new Piece hath rent away the old Garment, and the Title of *terra Regis*, within *Dooms day Book*, was generally the Targett in every County, is now a Blank, I fear, in most of them.

But his Majesty hath a great Fee-farm reserved out of the greatest part of both of them, 40000*l.* a Year, they say, out of the Crown Lands, and 60000*l.* out of the Church Lands: I confess it makes a
goodly

goodly sound, yet is it but froth in respect of the solid Land, which is deemed to be more than ten times, if not twenty times as much, and this being but *succus redditus*, a sick and languishing Rent, will grow daily as our Rents of Assess have already done, to be of lesser worth, as the price of Lands and Commodities increase and rise higher; but I hear there is thousand pounds a Year of the Crown-lands gone, without any Reservation at all, and above thousand likewise of the Church Lands; and to tell the truth, which my self do well know, a great proportion of the Fee-farm Rents themselves are likewise aliened already, but *mihî Cynthia aurem vellit*, I must launch no further.

V. *What happened to the whole Kingdom generally.*

What the whole Body of the Kingdom hath suffered since these Acts of Confiscation of the Monasteries and their Churches is very remarkable; let the Monks and Friars shift as they deserv'd, the good if you will, and the bad together, my purpose is not to defend their Iniquities; the thing I lament is, that the Wheat per-

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rish'd

rish'd with the Darnel, things of good and pious Institution, with those that abused and perverted them; by reason whereof the Service of God was not only grievously wounded, and bleedeth at this day, but infinite Works of Charity (whereby the Poor were universally reliev'd thro' the Kingdon) were utterly cut off and extinguish'd; many thousand masterless Servants turn'd loose into the World, and many thousand of poor People which were constantly fed, clad and nourished by the Monasteries, now like young Ravens seek their Meat at God. Every Monastery according to their Ability had an Ambury (greater or little) for the daily relief of the Poor about them. Every principal Monastery an Hospital commonly for Travellers, and an Infirmary, which we now call a Spittle, for the sick and diseased Persons, with Officers and Attendants to take care of them. Gentlemen and others having Children without means of Maintenance had them here brought up and provided for, which course in some Countries, and namely in *Pomerland*, (as I hear) is still observed, tho' Monks and Friars be abandoned. These and such other Miseries falling upon the meaner sort of People, drove them into so many Rebellions,

bellions, as we spake of, and rung such loud peals in the King's Ears, that on his Death-bed he gave back the Spittle of St. *Bartholomew's* in *Smithfield* (lately valued, saith *Stow*) at 308 *l.* 6 *s.* 7 *d.* and the Church of the *Gray-Friers* valued at 32 *l.* 19 *s.* 7 *d.* with other Churches, and 500 Marks a Year added to it, to be united and called *Christ Church* founded by King *Henry 8.* and to be Hospitals for relieving the Poor, the Bishop of *Rocheſter* declaring his Bounty at *Paul's Croſs*, on the 3d of *Jan.* and on the 28th day following the King died, viz. the 28 *Jan.*

This touching the Poor.

VI. *What happened to private Owners of the Monasteries particularly.*

I turn now to the richer sort, and shall not need to speak of the Clergy, whose irreparable Misery *Piers Ploughman* foresaw so many Ages before, saying, That a King should come that should give the Abbat of *Abingdon* such a blow, as incurable should be the Wound thereof. Their Misery and Wrack is so notorious, as it needs no Pen to decypher it; nor will I speak of the loss that the Lay-men our Grandfathers had by this means in their

right of Founders and Patronage, Meantures, Rents-services, Pensions, Corrodies, and many other Duties and Privileges, whereof some were saved by the Statutes, yet by little and little all in effect worn out and gone. Those, I say, I speak not of, for that they are Wounds grown up and forgotten; but of one instead of all, that immortal and incurable Wound, which every day bleedeth more than other, given to us and our Posterity by the infinite number of Tenures by Knights service *in capite*, either newly created upon granting out of these Monasteries and Lands, or daily raised by double *Ignoramus*, in every Town almost of the Kingdom. For as the Abbies had Lands commonly scattered abroad, in every of them, in some greater or lesser quantity, according to the Ability of their Benefactors, so the Leprosie of this Tenure comes thereby as generally to be scatter'd thro' the Kingdom. And whereas before that time, very few did hold on that manner besides the Nobility and principal Gentlemen that were owners of great Lordships and Possessions, which from time to time descended intirely to their Heirs, and were not broken out into small parcels amongst inferiour Tenents and mean

mean Purchasers. Now by reason that those Abby Lands are minced into such infinite numbers of little Quillets, and thereby privily sown (like the Tares in the Parable) almost in every Man's Inheritance, very few (not having their Tenure certain from the King by Patent) can assure themselves to be free from this Calamity. The truth is, that originally none held *in Capite*, but Peers of the Realm, who were therefore called the King's Barons, and such as by this their Tenure (as appears by the Council of *Clarendon* 10 *Hen. 2.*) had the privilege to sit in the King's House, and to hear and judge all Causes brought before the King, and to be of his great Council. And tho' afterwards the meaner of them were neglected, yet King *John* was tied by his great Charter to call them all to Parliament, where the Knights of the Shires in that respect have their place at this day.

I am too prone (you see) to run out of my way into this Discourse, but to hold me nearer to my Center, I cannot but admire what mov'd the Parliament in 27 *Henry 8. cap. 27.* to enact, that a Tenure *in Capite* by Knights Service should be reserv'd to the King, upon their granting out of their Abbies and their Lands, as tho'

it were some singular benefit to the Commonwealth: It may be they conceiv'd, that according to the Project of the Parliament at *Leicester* in 2 *Hen.* 5. that the King should thereby have a perpetual means to support a standing Army, or to have it ready whensoever need required, and so ease the Subject of all Military Contribution. O how far was that great School of Wisdom deceived! or what hath that Art of theirs produc'd other than as if some Scholars had bound their Masters for to whip them soundly; and I suppose they have had their fill of it long e're this time.

But these Tenures by being by this means multiply'd in such excessive manner, the Kings former Officers, that before could span their Business with their Hand, could not now fathom this with both their Arms. The greater Harvest must have greater Barns and more Labourers, and therefore in 32 *Hen.* 8. *cap.* 46. and 33 *Hen.* 8. *cap.* 22. and 39. the Court now called of Wards and Liveries, with the Orders, Officers and Ministers thereto belonging, was erected. What is thereby fallen upon the Subject, I need not relate; heavy Experience makes it generally known, and generally felt; one while by Wardship and Marriage, another while

while by suing out Livery and *Ouster se main*, by Pardons of Alienation, Concealments, Intrusions, respite of Homage, and other Calamities accompanying this Tenure, almost innumerable, consuming the Fruit of the Wards Lands for many Years, and (as sometimes I have seen) for many Ages the Grandfathers, Fathers and Sons Inheritance militant together in this Court; the Mother equally lamenting the Death of her Husband, and the Captivity of her Child, the Confiscation of his Lands for the 3d part of his Age, and the Ransom of his Person before he can enter into the World; the Family oftentimes so ruin'd and impoverish'd, as if at last it recover, yet it stands tottering and lame for a long time after. Marriage is honourable and instituted by God in *Paradise*; do you think that a Man by the Word of God may be compelled to pay for a Licence to marry? I doubt the Schoolmen would not so determine it; nor did any civil or moral Nation of old admit it; the Custom rose from the barbarous *Goths* and *Longobards*, and yet I confess not without reason, as the Genius of their Nation did then lead them, and by their Example, all others where they conquered. It was an impious manner of those

those times to hold Malice and Enmity, one Family against another, and against their Friends and Alliances from one Generation to another; our Ancestors called it *deadly feude*, the Feudists, *feudam*; and *Tacitus* in his time noteth it of *Germans*, saying, *Inimicitias mutuo ponunt & suscipiunt*. It was therefore of urgent necessity, that the Lord should be well assur'd that his Tenant married not unto any Family that might be either in feud with him, or in alliance with them that were: and to prevent that danger (as appears by the Charter of *Hen. 1. cap. 4.*) the Lord would have him bound not to marry without his consent, for which in the beginning the Tenant gave his Lord some small matter, as *munus honorarium*; but from thence it grew afterwards to *Nundinaria gratissima*. And as Bondmen used to pay to their Lords Chiefage for their Marriage, so the Tenants by Knights Service, which in the Feudal Law is called *Feudum nobile*, is likewise subject to this brand of Servitude, and more grievously in some respect. But I reverence the Law I live under and hath been so long receiv'd and practis'd, all I aim at, is only to shew in the course of my Argument, the Evils that have either fallen newly up-
on

on us, or been encreased since the Confiscation of the Churches and Church-patrimony, which if it be not offensive, I may say, doth seem to be foretold 800 Years since by one *Egelzedus* an Hermit, who assigned three Causes of those Evils, viz. *First*, Effusion of Blood. *2ly*, Drunkenness, and *3ly*, Contempt of the House of God, telling us farther, That we should know the time of the fulfilling this Prophecy, by the various fashions and mutability of Apparel that should be in use, the very ear-mark of the Age we live in.

How this Contempt of the House of God worketh upon the Sacrilegious Instruments thereof, is to be seen in the Particulars before recited, to which if I should run higher into former Ages, or further from home in other Countries, I might tire you with thousands of Examples. But for a Conclusion mark this by the way, that as *England* hath not been faulty alone in this kind of Transgression, so other Nations offending in like manner, have likewise tasted of the same Corrections, or others like them.

Scotland after the rasing of their Monasteries hath had the Royal Throne removed from them and placed in another Kingdom.
The

The *Low-Countries* harrassed with a continued War of 60 Years and more.

The *Palsgrave* beaten out of his own Dominions, and living now with his Royal Wife and Children in lamentable Exile, to which may be added (as concurring with the usual Infelicity of meddling with Church Lands) that the *Palsgrave* having attained the Crown of *Bohemia*, and seizing the Ecclesiastical Livings there for maintenance of his Wars (as the Report goes) he was presently cast out both of that Kingdom, and of his other Inheritance.

Having mentioned this unfortunate Prince, I must add also another accident that befell him in this kind. The State of the *Low Countries* while he lived in Exile among them, gave unto him as a place of Recreation the Abby of *Regutian* near *Utrecht*, where intending a sumptuous Building, he drew out thereof such Materials of Stone and Timber, as might be usefull to his new Designs, and making a Store-house of the Abby-Church, laid them up there to be in readiness. It chanc'd that the truly noble Lord *Craven* returning out of *Italy* (where my Son was very happily fallen into his Company) he went to this place to visit the Prince,

i.e. Sir John
Spelman.

Prince, whom they called the King of *Bohemia*. My Son seeing what the King was about, and how he had prophaned the Church by making it a Store-house, said to my Lord *Craven*, That he fear'd it might be ominous to the King ; my Lord answer'd, I will tell him what you say ; and turning to the King said, This Gentleman fears this that your Majesty doth will not be prosperous to you ; the King answered, That was but a Conceit, and so pass'd it over. But mark what follow'd upon it. The King within a few Months after passing in a Bark with the Prince his eldest Son over the *Delf* of *Harlam*, his Boat was casually stemm'd and overturn'd by a Barge that met him in the Night, and tho' he himself with great difficulty was sav'd, yet that hopefull Prince his Son had not that wofull happiness to be drown'd right-out, but after he was drench'd in the Water, and gotten upon the Mast of the Bark wherein they perish'd, he was there most miserably starv'd with Cold and frozen to Death. And the Father himself while he lamented the death of his Son, was by an unusual death of Princes taken away by the Plague, laying thus the first Stone of his unfortunate Building, like that of the Walls of *Fericho*, in the death
of

of his eldest Son, and prevented in the rest by his own death. God's Judgments are his Secrets; I only tell Concurrences.

The other *German* Princes persecuted with the Sword, and spoil'd of their Liberties.

How carefull the Heathens were not to misuse things consecrated to Almighty God.

When the *Philistines* had taken the Ark, they with all Reverence plac'd it in the House of their God *Dagon*; and fearing to keep it, return'd it back with Oblations.

So *Nabuchodonosor* having taken away the holy Vessels of the Temple, abused them not to prophane uses, but kept them religiously in the House of his God.

And when *Belsazar* and his Kingdom was by the Justice of God extinguished for abusing of them, and that thereby they came to the Hands of *Cyrus* in the Conquest of *Babylon*; he understanding that they belonged to the Temple of God in *Jerusalem*, would not be owner of them but sent them back to *Jerusalem*: St. *Jerom* notes on *Dan. 5.* *Quam diu vasa fuerunt in idolis Babylonici non est iratus Dominus (videbantur enim rem Dei secundum pravam quandam opinionem, tamen divino cultui*

*cultui consecrâsse) postquam autem humanis
usibus divina contaminant statim pœna se-
quitur, post sacrilegium.*

Most remarkable is the Piety of the Hea-then King *Darius*, 2 *Macab.* 1. 34. who hearing of the Pit, wherein the holy Fire had been hid by the Prophet *Jeremy*, and being turn'd into Water, was after a long time taken thence by *Nehemiah*, (for the kindling of the Altar-Fire) he caused the very place wherein these sanctified things had once been laid, to be walled about, and as holy Ground to be for ever sequestred from Prophanation.

Pompey the Great having taken the City *Jerusalem* by force, and broken into the Temple, seeing the inestimable Treasure and Riches thereof, would neither take, nor suffer any thing to be taken thence, but commanded all things to be cleansed, and the Sacrifices to be continued as they were formerly.

The Copy of His Majesty's Letter to the University of Oxon touching Glebe Tythes in Parsonages impropriated to be reduced to the sufficient and incumbent Minister, as is here mention'd before.

James Rex,

Right trusty and well belov'd, We greet you well; the Zeal that Religion might be well planted in this Realm, and all other our Dominions hath caused Us to enter into Consideration of all means that might best serve to the furtherance hereof; Wherein finding that no one thing is a greater impediment than want of competent living to maintain Learned Men in such places of our Kingdom where the ordinary Benefit of the Vicarages doth not suffice and the Parsonages are impropriate, and in Lay-mens Hands, We have found that there could not be a readier way to supply that defect, than if those Impropriations of Tythes might be converted again to the right use, for which they were at present instituted; wherein by God's Grace we have a purpose to do in such of them as now are, or shall be in Our Hands, whatsoever Our State may well bear: By which Example of Ours, we presume to induce all others, possess'd of the like, to imitate

rate Us, as far as with their Ability they may. In the mean time We have consider'd that to give beginning to so good a work, none were more fit than the Colleges in the Universities, who being so eminent Members of Our State, and having divers of them many such Impropriations, and some of them also a desire, as We are inform'd, to provide for such persons out of such Livings, as shall fall within their powers to dispose, their Example should have great efficacy into all good men in this sort to advance the Glory of Christ's Gospel. And because there may occur in the performance hereof some such particular difficulties as are unknown to Us, We have thought good before We entred further into it, to recommend this Matter to your Consideration, requiring you, Our Chancellour, and in your absence the Vice-Chancellour, and Heads of Houses to assemble your selves, and such discreet Men of all the Colleges, as you shall think meet for such a Consultation, and to propose that matter amongst you, and to consider and set down some speedy course, how upon the Expiration of the Tears in being, of any Lease of Tythes or Glebe impropriate, the same may afterwards be so devised, as Ecclesiastical Persons bred in the Houses to whom the same do belong

R respectively

respectively may be maintain'd, and enabled to execute their Functions, and yet the College provided of such things as are necessary for maintaining the same; whereof We have no intention to wish any prejudice, knowing well how fit it is, that they be supported by all good means whatsoever; of which your Deliberation and Resolution, We do require you to advertise Us with as convenient speed as you may, both by Writing under your Hands, and by some discreet Persons to be sent to Us, or Our Council, to make Report of your doings therein. Given under Our Sign at our Castle of Windsor the 10th of July 1602, in the first Year of the Reign of England, France and Ireland, and of Scotland 30th.

CHAP. VIII.

The particulars of divers Monasteries in Norfolk, whereof the late Owners since the Dissolution are extinct, or decayed, or overthrown by Misfortunes and grievous Accidents.

ABOUT the Year, I suppose, 1615 or 1616, I described with a Pair of Compasses in the Mapp of *Norfolk*, a Circle of 12 Miles, the Semi-diameter according to the Scale thereof, placing the Center about 24 the chief Seat of the *Yelvertons* within this Circle and the Borders of it; I inclosed the Mansion-houses of about 24 Families of Gentlemen, and the sight of as many Monasteries all standing together at the time of Dissolution; and I then noted that the Gentlemen's Seats continued at that day in their own Families and Names. But the Monasteries had flung out their Owners with their Names and Families (all of them save 2) thrice at least, and some of them 4 or 5 or 6 times, not only by fail of Issue, or ordinary Sale, but very often by grievous Accidents.

cidents and Misfortunes. I observe yet further, that though the Seats of these Monasteries were in the fattest and choicest Places of all that Part of the Country (for our Ancestors offer'd like *Abel*, the best unto God) yet it hath not happened that any of them to my knowledge, or any other in all this Country, hath been the permanent Habitation of any Family of Note, but like desolate Places left to Farmers and Husbandmen, no Man almost adventuring to build or dwell upon them for dread of Infelicity that pursueth them. Let me here report, what hath been related to me from the Mouth of Sir *Clement Edmonds*, lately a Clark of his Majesty's Counsel, that did take his knowledge from the Council-books, *viz.* that in the beginning of Queen *Mary's* Reign the Parliament was not willing to restore Popery and the Supremacy to the Pope, unless they might be suffered to retain the Lands which were lately taken from the Monasteries; this Resolution was signifi'd to *Rome*, whereto the Pope gave Answer, that for the Lands belonging to Religious Houses he would dispense for detaining of them, but for the Situation of the Houses, Churches, and such consecrated Ground, there could be no alienation thereof to
pro-

profane Uses, whereupon those that enjoyed them did not inhabit, or build upon the Houses, but forsook them for many Years, till the time of Queen *Eliz.* a great Plague happening, the poor People betook themselves into the remainder of the Houses, and finding many good Rooms, began to settle there, till at length they were put out by them, to whom the grant of the Leases and Lands were made. We see hereby how fearfull they were long after the Dissolution to meddle with Places consecrated to God (though perverted to superstitious Uses) when as yet they had no experience what the Success would be; let them therefore that shall read this our Collection following, consider of it as they shall see Cause. I urge nothing, as not meddling with the secret Judgments of Almighty God, but relate *rem gestam* only as I have privately gotten notice of it, and observed living in these parts almost all my life, and endeavouring faithfully to understand the truth, yet no doubt many things have been mistaken by those who related them unto me; and therefore I desire that wheresoever it so falleth out, my Credit may not be engaged for it.

Mr. Stephen's
Treat. 27.
Feb. 1629.

The Collection of divers Ancient Gentlemen's Families in *Norfolk*, all standing and continuing in their Names, and Heirs, with the Possessors of Religious Houses since the Dissolution; most part whereof are cast out and changed often in few Years, besides many strange Misfortunes and grievous Accidents happening to them, their Children and Heirs.

Monasteries.

Gentlemen's Families:

A	T	Linn	3	2	2	B Edingfield at
						Oxburgh
						Spelman at Narburgh
						Telverton at——
Crabhouse						Townsend at Kameham
Wrongey						Farmer at Barsbam
Blackborough						Boyenne at——
Wall Deerham						Calthrope at Coxford
Pontney						Straing at Hunstanton
Westacre						{ Sharburgh at Shar-
						burgh
Castleacre						Walpool at Houghton
						{ Mordant at Mas-
Warham						singham
Stronldham						{ Cobbs at Sandring-
						ham
Wendling-	}					Thursby at Wichen
Abbey						
Walsingham-	}					Cocket at Brusthorp
Priory						

	15	15	<i>Ashley at Melton</i>
<i>Bingham</i>	16	16	<i>Guirney at Barsbam</i>
<i>Burcham</i>	17	17	<i>Carvyll at S. Marses</i>
<i>Peeterston</i>	18	18	<i>Gansell at Watlington</i>
<i>Coxford</i>	19	19	<i>Pigat at----</i>
<i>Flitcham</i>	20	20	<i>Grey at Marton</i>
<i>Hempton</i>	21	21	} <i>Woodhouse at Kim- berley</i>
<i>Cronke</i>	22	22	
<i>Carbrocke</i>	23	23	<i>Farmy at Streston</i>
<i>Tomson</i>	24	24	<i>Badgscroft at Bextel</i>
<i>Attleburgh</i>	} 25	25	<i>Pratt at Kaston</i>
<i>Burnham</i>			
			<i>Hogan at Denton</i>
			<i>parva.</i>
			<i>Keps.</i>

Linn Monasteries.

1. Friars *Carmelites* alias *White-Friars* in *South-lane*.
2. Friars *Minorites* alias *Grey-Friars*.
3. Friars *Preachers* alias *Black-Friars*.
4. *Augustine-Friars*.
5. A Cell or College of Priests belonging to *Norwich*.

The four first were purchased of *Hen. 8.* by *John Eyer, Esq*; one of the King's Auditors or Receivers, a great Receiver of

Monasteries, and amongst others of that of *St. Edmondsbury*; he married *Margaret* Daughter of *Sir Tho. Blendhassell*, Widow of *Sir John Spelman*, eldest Son of *Sir John Spelman*, and died without Issue.

He in his life-time conveyed the four first Monasteries to a Priest, from whom the Corporation of *Linn* purchased the *Carmelites* and *Minorites*; and being thus enter'd into things consecrated to God, purchased also the Impropriation of the Church of *St. Margaret's* there, and defacing the Church of *St. James* perverted it to be a Town-house for the Manufacture of Stuffs, Laces and Tradesmen's Commodities, whereby they thought greatly to enrich their Corporation and themselves. Great Projects and good Stocks with a Contribution from some Country-Gentlemen were raised for this purpose, two several times of my knowledge, but the Success was, that it came to nought, and all the Money employ'd about new building and transforming the Church hath only encreased Desolation: for so it hath stood during the whole time almost of my Memory, till they lately attempted by the undertaking of *Mr. Fr. Gurney*, and some Artisans from *London* to revive the Enterprize of their Predecessors; but speeding no better

ter than they did, have now again with loss of their Money and Expectation left it to future Ruine, thus in this particular hath been the Success of their Corporation: For other matters I will only note what I have observ'd touching them in the general, when I was young, they flourished extraordinarily with Shipping-trading, plenty of Merchandize native and foreign, some Men of very great Worth, as *Killingtree, Grave, Clayburne, Vilet, Lendall*, many of good Note, as *Grant, Overend, Hoe, Baker, Waters*, and many more of later time; but all of them with their Male-Posterity are in effect extinct and gone, and as at this day they have little shipping, or trade otherwise than to the black *Indies*, as they call it, (that is *Newcastle* for Coal) so there is not a Man amongst them of any Estimation for his Wealth, or of any Note (that I can hear of) descended from any that was an Alderman there in the beginning of *Queen Elizabeth*.

The Friars Preachers came from Mr. *Friars*
Eyers to *Tho. Waters*, who had Issue *Ed. Preachers.*
ward Waters, and a Daughter married to
George Baker. *Edward* died without Issue-
Male, leaving a Daughter *Eliz.* who was
first

first married to *Nicholas Killingtree*, then divorced and married to *Edward Bacon* (*qr.*) who had no Issue by her (*qr.*) after to *Sir John Bowles* of *Lincolnshire*.

Sir John Bowles and she sold this Friars to *Nicholas Killingtree*, who left it to his Son *William Killingtree*, and he sold it to *Henry Barkenham* a Miller, who sold it to *Mr. John Rivett* now living.

The *Augustine* Friars.

The *Augustine* Friars came from *Eyer* to one *Shavington* a Bastard, who died without Issue, and by his Will gave it to one *Waters* (other than the former) and to the Heirs of his Body. This *Waters* died without Issue, whereupon the *Augustine* Friars was to revert to his Heir, but having none, because he was a Bastard great Suit ensued about it.

But *John Ditefield* being then in Possession of it, left it by Descent (as it seemeth) to his Son *John Ditefield*, who gave it in Marriage with *Thomasin* his sister to *Christopher Pickering* brother of the then Lord Keeper, and he then recovered it in Chancery and sold it to *John Lease*.

John Lease pulling down the Buildings selleth first the Stones, and then dividing the Ground into divers Garden-rooms, sold the same to divers Persons.

The

The Cell of Priests was near the *Guild-hall*, and the Prior's House was somewhat remote from it by *St. Margaret's Church*.

The Cell
or College.

The College was sometime *Mr. Houghton's*, after *Parker's*, then *Ball's*, lately *Sendall's*, and now *Hargott's*, all of them save *Hargott* are extinct and gone, and *Mr. Hargott* is on the declining Hand; the Site of the Prior's House was lately consecrated and annexed to *St. Margaret's Church-yard* for a Burying-place.

Shouldham-Abbey.

Sir Francis Gaudy of the Justices of the King's Bench was owner of it, he married ——— the Daughter and Heir of *Christopher Cunningsby* Lord of the Manour of *Wallington*, and having this Manour and other Lands in right of his Wife, induced her to acknowledge a Fine thereof, which done she became a distracted Woman, and continued so to the day of her Death, and was to him for many Years a perpetual affliction.

He had by her his only Daughter and Heir *Eliz.* married to *Sir William Hatton*, who died without Issue-Male, leaving also a Daughter and Heir, who being brought up with her Grandfather the Judge, was secretly married against his Will to *Sir Robert Rich* now Earl of *Warwick*.

The

The Judge shortly after being made chief Justice of the Common-pleas (at a dear Rate as was reported) was suddenly stricken with an Apoplexy, or double Palsie, and so to his great loss died without Issue-Male, e'er he had continued in his Place one whole *Michaelmas* Term, and having made his appropriate Parish-Church a Hay-house, or a Dog-kennel, his dead Corps being brought from *London* unto *Walling*, could for many days find no Place of Burial, but in the mean time growing very offensive by the Contagious and ill Savours that issued through the Chinks of Lead not well soder'd, he was at last carry'd to a poor Church of a little Village there by called *Runcto*, and buried there without any Ceremony, lieth yet uncovered (if the Visitors have not reformed it) with so small a Matter as a few paving Stones.

Sir *Robert Rich* now Earl of *Warwick* succeeded in the Inheritance (by his Wife) of this Abby, with the Impropriation, and his great Possessions amounting by Estimation to 5000*l.* a Year, and hath already sold the greatest part of them together with this Abbey and Impropriation unto the Family of Mr. *Nich. Hare*, the Judge's Neighbour and chiefest Adversary.

For

For among divers other goodly Manours that Sir *John Hare* hath purchased of him, or his Feoffees, he hath also bought this Abbey of *Shouldham*, and the Impropriation there, with the Manour belonging to the Abbey valued together at 600 *l.* yearly Rent.

Binham-Priory.

Binham Priory, a Cell of *St. Albans* was granted by King *Henry 8.* to Sir *Thomas Paston*; he left it to Mr. *Edward Paston* his Son and Heir, who living above 80 Years continued the Possession of it till ——— *Caroli R.* and having buried his Son and Heir apparent, left it then unto his Grandchild Mr. *Paston* the third Owner of it, and thereby now in the Wardship to the King. Mr. *Edward Paston* many Years since was desirous to build a Mansion-house upon or near the Priory, and attempting for that purpose to clear some of that Ground, a Piece of Wall fell upon a Workman, and slew him, perplexed with this Accident in the beginning of this Business, he gave it wholly over, and would by no means all his Life after be perswaded to re-attempt it, but built his Mansion-house, a very fair one, at *Appleton*.

Castle-

Castle-Acre-Abbey.

Sir *Tho. Cecil* Earl of *Exeter* was owner of it, and of the impropriate Personage here ; he had Issue Sir *William Cecil* Earl *Exeter*, who married *Eliz.* the Daughter and Heir of *Edw.* Earl of *Rutland*, and had Issue by her (dying as I take it in Child-bed) his only Son *William* Lord *Rosse*.

This *William* Lord *Rosse* married *Anne* the Daughter of *Sir Tho. Lake*, and they living together in extreme Discord, many infamous Actions issued thereupon, and finally a great Suit in the Star-Chamber to the high Dishonour of themselves, and their Parents. In this Affliction the Lord *Rosse* dyeth without Issue, and the Eldest Male-line of his Grandfather's House is extinguished.

Sir *Richard Cecil* was second Son of Sir *Thomas Cecil* Earl of *Exeter*, and had Issue *David* who married *Eliz.* the Daughter of *John* Earl of *Bridgewater*, and is now in expectation to be Earl of *Exeter*.

His third Son was Sir *Edw. Cecil* Knight, his 4th and 5th *Tho. Cecil* and *Christopher* drowned in *Germany*.

Sir *Tho.* the Grandfather Earl of *Exeter* made a Lease of this Monastery and Impropriation to one *Paine* (as I take it) by whose Widow the same came in Marriage

riage to Mr. *Humfrey Guibon* Sheriff of *Norfolk*, Anno 38. *Eliz.* whose Grand-child and Heir *Tho. Guibon* consumed his whole Inheritance, and lying long in the *Fleet*, either died there a Prisoner, or shortly after.

Sir *Edw. Coke* Lord Chief Justice married for his second Wife the Lady *Eliz. Hatton*, one of the Daughters of the said Earl *Tho.* and afterwards bought the Castle of *Acre* with this Monastery and Impropriation of his Brother-in-Law Earl *William* Son of Earl *Thomas*, since which time he hath felt abundantly the Change of Fortune, as we have partly touched in *Flitcham-Abbey*.

West-Acre-Abbey.

This also belonged to Sir *Tho. Cecil* of whom we have now spoken; he sold both it and the Impropriation of *West-Acre* to Sir *Horatio Palvicini* an *Italian*, that before his coming into *England* had dipt his Fingers very deep in the Treasure of the Church.

Being in his Youth in the Low-countries (as his Son *Edward* affirmed to me) he there secretly married a very mean Woman, and by her had Issue him this *Edward*, but durst never discover it to his Father as long as they lived together, his Fa-

Father being dead he came into *England*, and here married a second Wife, by whom he had Issue his Son *Toby*, and for his Wive's sake disinherited him his eldest Son *Edward*, and conferred all his Lands with the Abbey, and Impropriation of *West-Acre* to *Toby* and his Heirs.

Edward after the Death of his Father grows into contention with his Brother *Toby*, and in a Petition to King *James* accuseth both his Father and his Brother for deceiving (the one) of *Q. Eliz.* (the other) of *K. James*, of a Multitude of thousand Pounds, the Examination whereof was by His Majesty referr'd unto me among others, and the two Brethren then agreeing among themselves the Reference was no further prosecuted. But Mr. *Toby Palvicini* consuming his whole Estate sold the Abbey and Impropriation to Alderman *Barcham*, and yet lieth in the *Fleet* for Debt, if not lately at liberty.

Blackborough and *Wrongey*-Abbeys.

These were by —— granted and annexed to the See and Bishoprick of *Norwich*, where *Edmond Scaulter* being made Bishop 27 *Eliz.* and doing as much as well he might to impoverish the Church, made a Lease of most of the Manours and Lands thereof, and amongst them of these two
Ab-

Abbies to *Qu. Elizabeth* for 29 Years at the lowest Rent he might, which Bishop *Goodwin* in like cases termeth Sacrilege.

Queen *Elizabeth* assigneth this Lease to Sir *Tho.* he leaveth it to his Lady, after the Countess of *Southampton*, she setteth her term in these Abbies with the Mannors and Lands belonging to them to one *Fisher* a Skinner in *London*, by the procurement of *Wrenham* her Servant.

Fisher entereth and enjoyeth them as undoubtedly his own, Leaseth them for 21 Year to *Harpley* at a great encreased Rent, *Wrenham* dieth without contradicting any thing; his Son *John Wrenham* pretending that *Fisher* had the grand Lease but in trust for his Father (who never paid penny for it) exhibits one Bill in Chancery against *Fisher*, another against his Son Sir *Edward Fisher* as having it from his Father, a 3d against *Harpley* the Under-leaser. The Lord Chancellour *Egerton* by an order declareth *Harpley's* Lease to be good, who thereupon enjoy'd it quietly and dieth, his Executrix setteth it to Sir *Henry Spelman*, *Wrenham* exhibiteth a Bill against Sir *Henry*. The Suits proceed to an hearing betwixt *Wrenham* and the *Fishers*. The Lord Chancellour decreeth it against the *Fishers* and all
S claiming

claiming under them. The Lord Chancellor *Egerton* gives over his place, and Sir *Francis Bacon* placed in his room. He reverseth the Decree, and decreeth it back again to Sir *Edward Fisher*, and by another Decree giveth also Sir *Hen. Spelman's* Lease unto him without calling or hearing Sir *Henry*. *Wrenham* complaineth in a Petition to King *James*, and taxeth the Lord Chancellor *Bacon* of Corruption and Injustice. The King himself peruseth all the proceedings, and approveth the Lord *Bacon's* Decree, *Wrenham* is censured for his scandal in the Star-Chamber to loose his Ears on the Pillory, &c.

A Parliament followeth in *Jacobi*, both *Wrenham* and Sir *Henry Spelman* severally complain there. It is found that the Lord Chancellor *Bacon* had for these Decrees of Sir *Edw. Fisher* a Suit of Hangings of eight score pounds. The Lord Chancellor for this among other such crimes is deposed.

The Bishop of *Lincoln* is set in his room, the Suits are again in agitation before him between *Wrenham* and *Fisher*, and Sir *Henry Spelman*, by a Petition to the King obtaineth a Review of the Proceedings against him, upon which a Recompence is given him by Decree against Sir *Edward Fisher*. The

The Bishop of *Lincoln* is removed by King *Charles*, and the Lord *Coventry* made Lord Keeper, by whom the other Differences are at last compounded, and the Grand Lease divided into many parcels.

Wrenham that raised this Tempest, besides his misfortune in the Star-Chamber, is never the richer by it, but liveth a Projectour.

Sir *Edward Fisher* of 8000 *l.* (as *Bodon* his Servant protesteth) in the Suit is consumed, and not to be seen of every Man.

Sir *Henry Spelman* a great loser, and not beholden to Fortune, yet happy in this, that he is out of the Bryars, but especially that hereby he first discerned the Infelicity of meddling with consecrated places.

Sir *Tho.*—— died without Issue Male, and his Family extinct, Mr. *James* out of whose Bowels his Father the Bishop hoped to raise a Family of note, hath to this day no Issue at all.

*Walsingham-Abby Dedicated to St. Mary, Canons regular, val. at 446 *l.* 14 *s.* 4 *d.**

One *Sydney* Governour of the Spittle there, as was commonly reported, when I was a Scholar at *Walsingham*, was

by the Townsmen imploy'd to have bought the Site of the Abby to the use of the Town, but obtain'd and kept it to himself. He had Issue *Thomas*, and a Daughter, Mother to *Robin August* the Foot-post of *Walsingham*.

Thomas by the advancement of Sir *Francis Walsingham* Brother to his Wife, grew to great Wealth, was Customer of *Linne*, and about a miscarriage of that place was long harrowed in Law by Mr. *Farmer* of *Basham*, and died leaving two Sons.

Thomas the eldest having the Abby, &c. married and died without Issue.

Sir *Henry* succeeded in the Abby, &c. married and died without Issue.

His Lady a vertuous Woman now hath it for life, the remainder being given for names sake by Sir *Henry* to *Robert Sydney* the 2d Son of the Earl of *Leicester*.

Walsingham-Priory not mentioned in the
Tax.

1. Owner. One Mr. *Jenner* was Owner of it, and had Issue *Thomas*, *Francis* and *Bartholomew*.

His 2d Son drowned. *Francis* a Lawyer of *Gray's-Inn* married into *Kent*, and was drowned in going thither by Boat.

Thomas

Thomas the eldest had the Priory, and 3 or 4 Sons, and a Daughter, one of his Sons (or as some say two) went up and down abegging. His eldest he disinherited, settling his Estate upon his younger Son *John*, being my Servant, who died in his Father's life. *Two of his eldest Sons are Vagabonds.*

Then he gave his whole Estate to his Daughter, married to *Bernard Utbarr*, and a Daughter of hers, his Grandchild, with a particular Summ of Money to maintain Suit against his Son and Heir, if he claimed any thing after his death. Being dead, his Son enter'd and got possession of the Priory, but in fine with some little composition was wrested out by *Utbarr*; and now *Utbarr's* Daughter coming to age, it is to be sold by her. *All disinherited.*

Hempton-Abby at Takenham Dedicated to St. Mary and St. Stephen, Black Canons, Aug. 39 l. 9 s.

If Sir *Hen. Farmer* had it, he died without Issue. Sir *William Farmer* had it and died without Issue-male. His Brother was slain at *Rising-Chase* by the Rebels 2 *Ed. 6.* *1. No Issue.
2. Without Issue-male.
His Brother slain.*

His Son Mr. *Thomas Farmer* had it and 3. *Wasted.* the Impropriation of *Basham*, and wasting his Estate, sold about 15 or 16 Mannors,

leaving none but his chief House *Basbam*.

His eldest Son *Thomas* died a young Man, his three Daughters unfortunate. The eldest and youngest poorly married. The middle to Mr. *Barneys* Son of *Gunton*, who disinherited by his Father was slain by *Tho. Betts* his Wives Uncle, of the half blood, at a Marriage at *Litcham*.

His Brother
attainted
and drown-
ed.

Nicholas Farmer younger Brother of *Thomas* was attainted and pardoned for Coining, and after taking a Boat to fly from the Serjeants was drowned in the *Thames*.

His Son no
Issue-male.

William 2d Son of *Thomas*, a right honest Gentleman, still hath the Impropria- tion, and having been married about 18 Years, hath only a Daughter.

4. *Ruin'd*.

Mr. *Richard Benson* bought the Abby and Mannor of *Pudding Norton* of Mr. *Tho. Farmer*, consumed all and went into *Wales*.

5 Owner.

Mr. *Gossald* bought the Abby of Mr. *Benson*, and left it to his Wife in Jointure.

6 Owner
selleth it.

Mr. *Henry Gossald* of *Ireland* his Son and Heir sold the Reversion to Sir *Thomas Holland* and goeth into *Ireland*.

7 Owner.

Mr. *Nicholas Timperley* bought it of Sir *Tho. Holland*.

Malsingham-Abby not in the Tax.

1 died sud-
denly with-
out Issue-
male.

It was Sir *Tho. Gresham's*, who died (as was said) suddenly in his Kitchen with- out Issue-male. His

His Daughter and Heir was married to ^{2 Owner.} Sir *William Read* who had this Abby.

Sir *Tho. Read* his eldest Son married *Mildred* Daughter of Sir *Tho. Cecil* after Earl of *Exeter*, and died without Issue. ^{His eldest Son died without Issue.}

Sir *Francis Read* his 2d Son, an unthrifl lived much in the Gaol, if he died not there. ^{His 2d an unthrifl.}

The Daughter of Sir *William* was married to Sir *Michael Stanhope*, who died without Issue-male. ^{3 Owner without Issue-male.}

Jane the eldest Daughter of Sir *Michael* married to Sir *William* is out of her Wits, and Sir *William* her Husband in fore danger of his life about the slaughter of 6 or 7 Men tumultuously kill'd at----- ^{His eldest Daughter distracted.}

Elizabeth the younger of his Daughters and Heirs married to the Lord *Barkley*, is out of her Wits. ^{His youngest Daughter distracted.}

Flitcham-Abby.

Sir *Tho. Hollis* had it, and was (by report) at Dinner taken out of it in Execution for Debt by the Sheriff, and his Goods fold, whereof my Father bought some. Much suit there was about it between one *Payne* and him or his Heir, but the matter being at length referr'd to the Duke of *Norfolk*, he bought both their Titles.

He, the Duke had it, and was attainted and beheaded, and it then came to the Crown.

King *James* gave it in Fee Farm to my Lord of *Suffolk* who was fined in the Star-Chamber and put out of Treasure-ship, and suffer'd much Affliction by the Attainder of the Lady *Francis* Countess of *Somerset* his Daughter, and of her Husband the Earl.

My Lord *Cooke* bought it of the Earl of *Suffolk*, and bought out the Fee-Farm from King *James*: He was put out of the place of Ch. Justice of the King's Bench, fell into great Displeasure of the King, and hath been laded with Afflictions proceeding chiefly from his own Wife, who liveth from him in Separation.

His eldest Son Sir *Robert* having been married many Years hath yet no Issue.

His Daughter the Lady Vicountess of *Purbeck*, the Fable of the Time, and her Husband a Lunatick.

Wendling.

Wendling-Abby differ'd from all the rest of this Circuit, for it was not dissolv'd by the Statute or by the Act of *Hen. 8.* but before that time by Cardinal *Wolsey*, and was one of the 40 small Monasteries that Pope *Clement* the 7th gave him licence to

to suppress for the Erection of his 2 Colleges, *Christ-Church* in *Oxon*, and another at *Ipswich*.

The Cardinal employed 5 Persons especially in this business, whereof one was slain by another of those his Companions, that other was hanged for the Fact, the third drowned himself in a Well, the fourth being a Man of good Wealth in those days, fell within three years after so poor, that he begg'd till his Death, the fifth (*Dr. Allen*) promoted to a Bishoprick in *Ireland*, was there cruelly maimed.

The Cardinal himself fell out of favour with the King and Kingdom, and condemned in a *præmunire*, lost all his Offices, Honours, Goods, and Estate, and being called into further danger, died for grief by the way, not without suspicion of poisoning himself.

The Pope who gave the Licence, was, by the Duke of *Bourbon's* Army, driven out of his City of *Rome*, it cruelly sack'd, and himself besieg'd in the Castle of *St. Angelo*, taken Prisoner, scorned, and put to Ransom: And after all this, was at last (as some affirm) poison'd with certain of his Cardinals and Friends, by the Fume of a Torch prepared for that purpose. *Stow* in *Anno Dom.* Bale 18. 6.

Besides

Besides all these, Mr. *Tho. Cromwell*, who then was but Servant to the Cardinal, having a principal hand in the Destruction of these Monasteries given to his Master, had also a principal share in this Tragedy, for tho' he were after promoted to great Honours, yet in the end he was thrown out of them all, convicted of Treason, attainted and beheaded, as in other places heretofore we have more fully related.

Now we come nearer to, and particularly to this Abbey, wherein, as also in others of that Nature in Corporations and Bodies Politick that are the Seminaries of the Church, little attention is to be expected, yet see what happened to their Tenants and Farmers, profanely abusing the consecrate places thereof.

The Cardinal did grant it to his Coll. at *Christ-Church* in *Oxon*, and to whom they first leased it I do not yet find, but Mr. *Tho. Hogan* of *Bradenham* that was Sheriff of *Norfolk*.

Eliz. died in his Sheriffship, and not long after him his Son Mr. *Hen. Hogan*, leaving his Son and Heir very young, who attaining near to his full Age, and falling sick, acknowledged a fine upon his Death-Bed to the use of his Mother the Lady
Cæsar

Cæsar that now is, and his half Sisters, and dying without reversing it, did by that means cut off his Heirs at common Law, and was the last of his Father's House in that Inheritance: This begat great Suits in the Star-Chamber, Chancery, and Parliament it self.

The Lease is since come to Mr. *Hamon*.

Nor did the Colleges for which these Monasteries were suppressed by the Cardinal, and which he meant to make so glorious, come to good effect; for that of *Ipswich* was pulled down, and the other of *Christ-Church* was never finished, as also neither that of *King's College* in *Cambridge*, rising out of the Ruins of the Priory's Aliens.

Coxford Abbey al Ratha Abbey.

Coxford Abbey after the Dissolution came to the Duke of *Norfolk*, who was beheaded 2d June 1572, *Eliz.* 14.

The Queen then granted it to *Edw.* Earl of *Oxon*, who wasted all his Patrimony.

Sir *Roger Townsend* then bought it, who had Issue Sir *Jo. Townsend*, and Sir *Robert Townsend*: Sir *Robert* died without Issue, Sir *Jo.* had Issue Sir *Robert* the Bar. and *Stanhope*, and *Ann* married to *Joh. Spelman*; he falling into a Quarrel with Sir *Matthew Brown* of *Beach-North Castle* in *Sur-*
rey,

rey, each of them flew other in a Duel,
 i *fac.* *Stanhope Townsend* wounded mor-
 tally by in a Duel in the
Low Countries, came into *England* and di-
 ed at *London*.

Sir *Roger* the Bar. intending to build a
 goodly House at *Rainham*, and to fetch
 Stone for the same from *Coxford* Abbey,
 by advice of Sir *Nathanael Bacon* his Grand-
 father, began to demolish the Church
 there, which till then was standing ; and
 beginning with the Steeple, the first Stone
 (as 'tis said) in the fall brake a Man's
 Leg, which somewhat amazed them, yet
 contemning such Advertisement, they
 proceeded in the Work, and overthrow-
 ing the Steeple, it fell upon a House by,
 and breaking it down, flew in it one Mr.
Seller that lay lame in it of a broken Leg
 gotten at Foot-ball, others having saved
 themselves by Fright and Flight.

Sir *Roger* having digged the Cellering
 of his new House, and raised the Walls
 with some of the Abbey-Stone Breast-high,
 the Wall rest from the Corner Stones,
 though it was clear above ground, which
 being reported to me by my Servant *Richard Tedcastle*, I viewed them with mine
 own Eyes and found it so. Sir *Roger* ut-
 terly dismayed with these Occurrents, gave
 over

over his begun Foundation, and digging a new wholly out of the ground about 20 Yards more forward toward the *North*, hath there finished a stately House, using none of the Abbey-Stone about it, but employed the same in building a Parsonage-House for the Minister of that Town, and about the Walls of the Church-yard, &c.

Himself also shewed me that as his first Foundation rest in sunder, so the new Bridge, which he had made of the same Stone at the foot of the Hill, which ascendeth to his House, settled down with a Belly as if it would fall.

But if there be any Offences or ominous Consequences depending upon such Possessions, he hath very nobly and piously endeavoured to expiate it; for he hath given back to the Church three or four Appropriations.

Burnham Priory.

It was sometime the *Southwells* of St. *Faith's*, whose Family is either extinct or gone out of the County. It was afterwards *Francis Cobbes*, Gent. who likewise is gone; then Sir *Charles Cornwallis* Kt. wasted, and by him sold to Alderman *Soame*, who let the same to *John Soame*, Esq; his 2d Son deceased.

Peter-

Peterston.

About the latter Years of *Q. Eliz.* was *Rich. Mansers*, Gent. who had much suit and Quarrel with *Firmine Gray* about a Lease of it, and died without Issue, disposing it by a Will (as was reported) to one *Roger Manser* his Brother; but they were of it by *Ar-*
miger of *Creake* who married *Richard Manser's* Sister, and left it to *William Armiger* his Son and Heir, who sold it to my Lord *Cooke* to secure the Title.

Carbrocke, a Monastery of *Hospital-*
lers of *St. John* of *Jerusalem*.

Sir *Richard Southwell*, Knight, (a great Agent in spoiling the Abbeyes) was Owner of it; he married *Thomasin* the Daughter of Sir *Roger Darcy* of *Dambury*, and living together had no Issue by her, but in the mean time he had by *Mary Darcy*, Daughter of *Tho. Darcy* also of *Dambury*, *Richard Southwell* of *St. Faiths*, and *Tho. Southwell* of *Mowrton*; *Mary* and *Dorothy* all born in Adultery, and *Katherine* married to *Tho. Audley* of *Beer-Church* in *Essex*, Cousin and Heir Male to the Lord *Audley* (born, as it seems, after the Death of *Thomasin* his Wife) by the said *Mary*, who then and before was by Sir *Richard* married to one *Leech*, a Swallow-
 man

man of *Norwich*, that had been his Servant, and now his Lady dying, he took this *Mary* from *Leech* her Husband, and married her himself, alledging that she could not be *Leech's* Wife, for that he had another former Wife then living; hereupon a great Suit ensued in the high Commission Court, where Sir *Richard* prevailed and enjoyed her with shame enough.

Sir *Richard* dieth without other Issue than by this *Mary*, leaving the Abbey of *St. Faiths* to his base born Son *Richard*, and *Mowrton* to his base Son *Thomas*.

His Son *Richard* marries *Bridget* Daughter of Sir *Roger Copley*, Knight, and had Issue by her *Richard*, *Thomas*, and *Robert*. This last *Richard* married the Daughter of Sir *Tho. Cornwallis*, and having Issue by her Sir *Tho. Southwell*, and 2 or 3 other Sons, dyeth in the life-time of his Father, who for his 2d Wife marrieth his Maid, the Daughter of one *Styles Parson* of *El-lingham*, and by her had Issue Sir *Henry Southwell*, and *Dunsarry Southwell*, now owner of *Mowrton*, and some Daughters, whereof *Ann* was in *London*

And this *Richard* the Father having wasted his Estate, and sold the Abbey of *St. Faiths* to the Lord Chief Justice *Hobart*, died a Prisoner in the *Fleet*. *Tho.*

Tho. Southwell the other base Son of *Sir Richard* dieth without Issue, and having given by his Will the Mannor of *Mowrton* to his Sister *Audley* for Life, the Remainder to *Thomas* her younger Son. *Sir Tho. Southwell*, Nephew of the Testator, seeketh to overthrow the Will, and to have the Mannor as Heir at common Law to *Thomas* the Testator; hereupon the Heir of *Leech* strikes in against them both, labouring with *Sir Thomas* to falsifie the Will against Mrs. *Audley*, and excluding *Sir Tho.* by alledging bastardy against him in *Richard* his Father, for that *Mary Darcy* the Mother of this *Richard* was Wife to the Father of this *Leech*, when *Richard* and *Thomas* the Testator was born.

This brought all the filthiness aforementioned to be raked over again, and when all were notoriously defamed by it, they all sit down without any recompence.

Tho. Audley that was in remainder died without Issue in the Life of his Mother, whereby *Mowrton* came to his Brother *Sir Henry Audley*.

Anthony Southwell and *Southwell* Brothers of *Sir Thomas* were in the Robbery of Mrs. *Grave*, and fled into *Ireland*.

Sir *Henry Southwell* married the Daughter of the Lord *Hor* in *Ireland* without Issue.

After the Death of Sir *Richard Southwell*, his Nephew Sir *Robert* succeeded in the great Inheritance, and the Hospital of *Carbrock*, he married the Daughter of the Earl of *Nottingham*, and died in the Flower of his Age, leaving his Son the now Sir *Thomas* an Infant, who about his full Age had a base Daughter by Dr. *Corbett's* Maid, and marrying her privily, liveth now in dis—— of her, and keepeth the Daughter of one *Eden* in a poor House at *Notton*, and hath consumed the greatest part of his Estate.

His Sister, Mrs. *Eliz. Florence* liveth at *Florence* in Adultery with Sir *Robert Dudley*, having another Wife before he married her, and both of them still living.

Marham.

Sir *Nicholas Hare*, Knight, and *John Hare* Citizen and Mercer of *London* 3 Jul. Anno 38, H. 8. purchased of the King . . . totum situm, circuitum, ambitum & præcinctum nuper Monasterii sive domus

De *Marham* in ac totum fundum, situm & terram, Ecclesiam, Campanile, domus ædificiorum &c. . . . necnon manerium nostrum de *Marham* cum omnibus terris . . . &c.

T

Sir

Quere,
Whether
these two
Daughters
of Sir Nich.
are of his
Son Michael
or other
Son.

Sir *Nicholas Hare* married the Daughter and Heir of *Bassingbourn*, and had Issue *Michael* that died without Issue, *Robert* that died without Issue, and *Richard* that died without Issue; and his Inheritance went away to his two Daughters, the one married to *Rouse*, the other to *Timperley*. See more of this Sir *Nicholas* in the Speaker of Parliament, *Anno 31 H. 8.* where he prophesied this ruin of his Family.

John Hare the Citizen had Issue *Nicholas* the Lawyer, that died without Issue, *Ralph* that died without Issue, *Edmund Lunatick*, at a Lodge in *Enfield-Chase*, *Hugh* that died without Issue, *Rowland* and *John* that had Issue, and *Thomas* of *Oxford* that married and died without Issue.

Slew Black-
well, and
obtain'd a
Pardon
with 1200.

Richard the elder married *Eliz.* Daughter of and had Issue Sir *Ralph Hare*, Knight of the *Bath*, and he married the Daughter of Alderman *Hambden*, and *John* Son of *John* and Brother of *Richard*, was Clerk of the Court of *Wards*, and had Issue *Nicholas*, who was *Lunatick*, and died without Issue, and *Hugh* now Lord *Colrane* in *Ireland*.

Sir *Ralph Hare* to expiate this Sin of his Family, gave the Parsonage impropriate of *Marham* worth 100 *l.* yearly to St.

John's

John's College in *Cambridge*, Anno 16 and died, leaving one only Child, Sir *John Hare*, who married Sir *Thomas Coventry* the now Lord Keeper's Daughter, and hath by her, she not being Years old Sons and Daughters, with hope of a numerous Posterity, God bless them.

Crab-House.

I have yet gotten little Intelligence of this Abbey; but I hear that it was not long since *John Wright's* of *Wigen-Hall* in *Marse-land*, and that he had two Sons, whereof his eldest Son consumed his Estate, and sold the Abbey with the greatest part of the Land and died without Issue.

It came after to Mr. *William Guybon* of *Watlington*, and is now in the hands of his Son and Heir.

Bromill Abbey.

Sir *Thomas Woodhouse* of *Wapham*, 38 *Wapham*
H. 8. purchased *Bromill Abbey* of the 1st no Issue,
 King, he died without Issue, and Sir *Hen-* 2^d ruined.
ry Woodhouse his Nephew succeeded, who 3^d litigi-
 utterly consumed his whole Estate, and ous, and no
 selling the Abbey to *John Smith*, Esq; Suits Issue Mals.
 arose thereupon, which lasted many Years,
 till the Death of Sir *Henry* in Nov. 1624.

Mr. *Smith* hath only Daughters and no Son, so that the Abbey is not like to continue in his Name.

Ex inform. ipsius, Jo. Smith, 11^o. Nov.
1624.

The Impropriation of *Besthurst* in *Lancashire*, as I take it, is worth 1600 *l.* per Annum, being Sir *Urion Lea's*.

Dereham Abbey.

Tho Dereham in the 33 *H. 8.* bought it of the King: shortly after he was fetch'd out of it to the Tower about the Treason of his Brother *Francis Dereham* who was executed.

Thomas at length was delivered out of Prison; he had Issue *Thomas, Robert, John* and *Baldwin*, and a Daughter.

Thomas married . . . and died without Issue Male; *Robert* and *John* died without Issue.

Baldwin a decayed Merchant of *London*, had Issue four Sons, *Thomas* Dr: of Divinity, *John*, and *Martha* a Daughter *non compos mentis*.

Thomas succeeded his Uncle in the Inheritance, and is now Knighted, having Issue *Thomas*.

Thomas, eldest Son of Sir *Thomas*, married . . . daughter of . . . *Scot*, Esq; of . . . in *Kent*; she fell Lunatick in Child-Bed upon the Death of her Son . . . 1623, and so continueth having yet only a Daughter.

Thetford.

Thetford.

Hitherto I have kept my self within my Circle; let us see for our further satisfaction, whether the like fortune haunted the Monasteries without it; we will begin with *Thetford*.

The Monastery of the Black Nuns of *St. Gregory* in *Thetford*, being the *Benedictines*, was the Duke of *Norfolk's*, whose Misfortunes are here before in other places too often mentioned.

He sold the same to Sir *Richard Fulmarston*, Knight, who died without Issue Male, leaving it to his Daughter, and her married to Sir *Edward Clark*, Knight.

Sir *Edward Clark* had two Sons by her, and a Son by his second Wife.

Sir *Edward Clark* Knight of *St. Michael* the eldest Son, spent most of his Life in one Prison or other, had Issue a Son Sir *Henry Clark*, Baronet, that died without Issue Male in the Life of his Father, who consuming his whole Inheritance, sold the chief Seat of his *Blickling* to the Lord Chief Justice of the *Common Pleas*, Sir *Henry Hobart*; and this Monastery upon Exchange and Money to Mr. *Godsalve* for *Buckingham-Ferry*, which he . . .

Mr. *Godsalve* put over the Monastery, among other Lands, to Mr. *John Smith*

and *Owen Shepheard*, and having consumed all his Estate, went beyond Sea.

Mr. Smith and *Mr. Shepheard*, had a long and chargeable Suit about *Mr. Godsalve's* Estate, and sold the Monastery to *Sir William Campion* who now hath it, but with Suit and Trouble.

Sir Edw. the elders second Son *Francis* died without Issue. This great and eminent Family is wholly extinct, as those also of *Fulmarston's*, *Godsalve's*, and *Smith's* for *Smith* hath no Issue Male.

I must here note that this *Sir Edward* the Elder, was one of the greatest Hunters, by way of Concealment, after Church Goods and Lands, that was in his time, and that sowing these unfortunate Pieces of new gotten Cloth into the Garment of his old Inheritance, the new hath not only rent away the old Garment, but the Family it self to which it served.

Pentney Priory.

Pentney Priory was purchased of the King Anno 37 H. 8. by *Thomas Mildmay* the Auditor, whose Son *Sir Thomas* sold it to *Francis Windham*, one of the Justices of the *King's-Bench*, he entailed it first upon his own Issue, then to his Brother's *Roger* and *Thomas*, the Dr. after to his Sister *Coningsby*, and after that to *Edmund*,
and

and *Edmund's* natural Brothers, all which dying without Issue, it came to *Thomas Windham Esq*; Son of *Sir Henry Windham*, who in *Anno 1622* sold it to *Sir Richard Ballache* Knight, and he in *Anno 1631* to Judge *Richardson*.

The Abbey of *Radegundis* at *Bradefalk* *Kent*. in *Kent* by *Dover* is now *Sir Tho. Edolph's* Knight, who did lately build a fair House upon the Site of the Monastery, and it hath fallen down three times; his two Brothers lunatique.

Ex relat. Mrs. Meares qui duxit
Uxorem Edw. Pegton Baronet.

St. Lawrence-Abbey by *Canterbury* now in the hands of *Edolph* lunatique, whose Grandfather was also lunatique; his Grandfather first purchased the Abbey.

Shirburn.

Shirburn-Abbey (some time a *Cathe-* *Dorsetshire*
dral-Church) yet belonging to the Bishop of *Salisbury*, saith *Cambden*, p. 214. i mpres. 1610.

Sir John Horsey having no Issue, left for Name sake to *Sir Ralph Horsey* of *Cambridgehire*, the Monastery and Parsonage of *Shirburn*, who wasting much his Estate, sold them to *Mr. Stikles*, and he to my Lord *Digby* about 1620.

The Castle and the Manner was assigned from the Bishop of *Salisbury* to Queen *Elizabeth*, and by her to Sir *Walter Rawleigh* after beheaded, then it came to Prince *Henry*, who died shortly after, then it came to the Earl of *Somerset*, who being attainted, the King granted it to my Lord *Digby*.

The Bishoprick being void, *Toby Matthew* should have had it, but would not take it upon Sir *Walter Rawleigh's* conditions, but *Henry Cotton* accepting and performing them, his Son was born blind, who notwithstanding was made a Minister, had 3 or 4 Parsonages, and was Canon in *Salisbury*, yet died a Beggar.

Hale's-Abbey.

Glocestershire.

Val.
l. s. d.
65 14 8.

Val.
l. s.
99 16.

Hale's-Abbey and Manour for the most part (*viz.* 500 Acres) granted to the Lord Admiral (*Seymor*) in fee 19 Aug. 1. *Edw.* 6. He beheaded, it returned to the King *Edw.* who 12 June reg. 4. granted all with the 500 Acres to the Lord Marquiss, who 16 June *eodem Anno*, leased it to *Hodgkins* for 21 Years at 159 l. 16 s. but as it seems came again to the Crown, for *Q. Eliz.* 18 July reg. 7. leased it again to *Hodgkins* for 21 Years at 159 l. 16 s. Woods, Regalities, &c. excepted *ut videtur*.

Hodg-

Hodgkins had three Sons, all died poorly, but he gave his Estate to his Daughter married to *Hobby*.

St. *Ousey* given by King *Edward* to *Thomas* Lord *Darcy*, and slain at St. *Quintins*. *John* had Issue *Thomas* Lord *Darcy*, whose Issue-Male of his Father and Grandfather failing, his Daughter is married to Sir *Thomas Savage*.

At the latter end of *Q. Mary's* days, *Callis* being taken, Sir *Hugh Paulett* took down the Bells of the Church of *Fersey*, and sending them to St. *Malo's* in *Britain* 14 of them were drowned at the Entry of the Harbour; and at this day it is a By-word in those Parts, when a strong East-Wind bloweth there, that the Bells of *Fersey* ring.

Ex relatione Mri. Bandivell Decari, ib.

Traveling through *Cambridgeshire*, and passing through a Town there called *Anglary*, I saw certain ruinous Walls, which seemed to have been some Monastery, hereupon I asked one of the Town, if it had not been an Abbey? he answered me, yes; I demanded of him whose it was, he said one Mr. *Foulkes*; I asked him further, how long he had had it? he said his Father a *Londoner* bought it; then I desired to know of him what Children he had? the Man answered me none; saying further
that

that he had a Son, who displeasing him once as he was grafting, threw his grafting Knife at his Son, and therewith killed him.

Passing also another time through *Sussex*, I fell in company of a Gentleman-like Man, who by way of Discourse, there had been in the Parts we there were, about 20 Justices of Peace, when he was young, and that at the present time there were not above three. He named also divers of the Families decayed, some in Estate, others for want of Issue-Male, and some by Misfortune. I having a jealous Eye upon it, asked if they were not settled upon Church-land, he answered me, yes; as *Sir Michael Stanhope* at *Oxford-Abbey*, *Sir Anthony Wingfield* at *Leveringham-Abbey*, both which died, one without Issue, the other without Issue-Male. *Sir Anthony Playford* at *Playford-Abbey*, *Mr. Brown* at *Lawson-Abbey*, where he was murdered by his Wife, she burnt, and her Man hanged. *Mr. Ford* at *Batley-Abbey*, who disinherited his eldest Son, &c. saying further, that that Part was Church-land belonging to the Abbey of *St. Edmundsbury*, and called it *St. Ethelred's Liberty*.

30 Sept. 169.

In the Sermon of John Bishop of Ely, at the Funeral of Dr. Andrews Bishop of Winchester, 11 Nov. 1626, at the Church of St. Saviours in Southwark.

“ Now before I come to his last End,
“ give me leave to tell you, that private-
“ ly he did much find fault and reprove
“ three Sins too common and reigning in
“ this latter Age.

1. *Usury, &c.*

2. *Symony, &c.*

3. The third and greatest was *Sacrilege*, which he did abhor as one principal Cause among many of the foreign and civil Wars in *Christendom*, and Invasion of the *Turks*; wherein even the reformed, and otherwise the true Professors and Servants of Christ (because they took God's Portion, and turned it to publick profane Uses, and to private Advancements) did suffer just Chastisement and Correction at God's Hand. And at home, it had been observ'd; and he wish'd that some Man would take the pains to collect, how many Families that were rais'd by the Spoils of the Church, were now vanish'd, and the Place thereof knows them no more.

Of Sacrilege touching Bells.

“ It is reported in our Histories, and I
 “ have spoken of it before in the proper
 “ place, that King *Edgar* leading his Ar-
 “ my into the parts of *Glamorgan*, for sup-
 “ pressing a Rebellion of the *Welshmen*,
 “ some of his Soldiers, among other spoil,
 “ took away the Bell of *St. Ellutus*, and
 “ hanged it about an Horse’s Neck. And
 “ it is noted upon this, that King *Edgar*
 “ sleeping in the Afternoon, saw one in a
 “ Vision that smote him on the Breast
 “ with a Spear, and that thereupon he re-
 “ stored both the Bell and the other spoil;
 “ yet died within nine days following.
 (*Holl. p. 161.*) If the Vision be fabulous,
 I maintain it not: tho’ we have a Prece-
 dent for it in the Ecclesiastical Histories,
 about the Death of *Julian* the Apostate.
 But the Mythology may be, that *Edgar*
 (abounding with Devotion) was stricken
 in Conscience with the Spear of Repen-
 tance for this Sacrilege; and that notwith-
 standing his Restitution, his Life was ta-
 ken from him very shortly after.

I shall make a great Leap from thence
 to these latter Ages; but I can go no fur-
 ther, than where Authors and my reading
 carry

carry me. Only for our Fathers times, I shall report what I have faithfully received by Tradition.

When I was a Child (I speak of about threescore Years since) I heard much talk of the pulling down of Bells in every part of my Country the County of *Norfolk*, then common in Memory. And the summ of the Speech usually was, that in sending them over Sea, some were drown'd in one Haven, some in another, as at *Lyn*, *Wells* or *Yarmouth*. I dare not venture upon Particularities ; for that I then hearing it as a Child, regarded it as a Child. But the truth of it was lately discover'd by God himself ; for that in the Year : . . . he sending such a *dead Neipe* (as they call it) as no Man living was known to have seen the like, the Sea fell so far back from the Land at *Hunstanton*, that the people going much further to gather Oysters than they had done at any time before, they there found a *Bell* with the Mouth upward, sunk into the ground to the very Brim. They carried the News thereof to Sir *Hamon le Strange*, Lord of the Town, and of Wreck, and Sea-rights there, who shortly after sought to have weighed up and gained the Bell ; but the Sea never since going so far back, they hitherto could
not

not find the place again. This Relation I receiv'd from Sir *Hamon le Strange* himself, being my Brother-in-law.

Such other Reports I have often in times past heard, touching some other parts of that Kingdom; but (as I said) I then regarded them not, and will not therefore now speak any thing of them.

But dining one day at *Lambeth*, with the most Reverend Father in God, *George* the late Archbishop of *Canterbury*; it pleased his Grace, in way of Discourse, to tell me, That being in *Scotland*, and lodging at his first entrance in *Dunbar*, he viewed the Church there, and understanding that there was never a Bell in the Steeple, demanded the reason of the Minister. Who not pleas'd with the Question, answer'd somewhat scornfully, That it was one of the Reformed Churches; implying thereby, that the Reformed Churches had no Bells. Then going to *Edinburgh*, he found no Bell in all the City, save one only in the Church of *St. Andrew*; and enquiring there also of the reason, it was told him, "That the rest were pull'd down and shipp'd to be carried into the *Low-Countries*, but were all drowned in *Leigh Haven*." Such havock in pulling down Bells and defacing

defacing otherwise of Churches, had no doubt proceeded furiously throughout all *England*, if *Queen Elizabeth* in *An. 2.* of her Reign, had not by her Proclamations and course of the Star-Chamber, very severely prevented the same.

At the end of *Qu. Mary's* days (*Calis* being taken) *Sir Hugh Paulett* pull'd down the Bells of the Churches of *Jersey*, and sending them to *St. Malo's* in *Britain*, fourteen of them were drowned at the entrance of that Harbour. Whereupon, it is a by-word at this day in these parts, when any strong East-wind bloweth there, to say, *The Bells of Jersey now ring.* (*Ex relatione M. Bandinell Decani ibidem.*

More to this purpose may appear in the Discourse next following; which lying now at my hand, I thought good to insert, not only for coherence of the matter, but also to shew the Opinion, Piety, and Tenderneſs herein, of the greatest Father and Magistrate of our Church (under the King) at that time living.

Dining yesterday at *Lambeth* with my Nov. 13.
1632. Lord of *Canterbury*, his Grace falling casually into a Discourse of *Spanish* matters, and the Wealth of their Churches, said, That he had heard that the very Lamps of *Spain* were worth half the Treasure of that Kingdom.

Kingdom. And calling to him Mr.
Barkley of who had been a great
Traveller and long in *Spain*, demanded
his Opinion herein. Mr. *Barkley* answer'd,
That he thought it to be true, and gave a
reason; for that every body for their de-
livery from any notable danger, either
of Sickness or otherwise, used to present a
Saint by way of gratuity with a Lamp to
burn before it, and commonly of Silver.
So that before some one Saint, there were
4 or 5 thousand Lamps: His Grace sug-
gested St. *James* of *Compostella*. And Mr.
Barkley affirm'd it of St. *James*; but ad-
ded, That the Bells in *Spain* and in other
places of *France* and *Italy*, were few and
small, yet holden to be very powerfull
for driving away the Devils and Evil-spi-
rits. I upon this recited out of *Gregorius*
Turonensis, the History of *Lupus* Bishop of
Sweffons, who by sudden ringing of Bells
drave away the Pagan Army of *Nor-*
mans besieging that City, having never
heard of a Bell before. Much being then
said of the Nature and Office of Bells, his
Grace esteem'd the Bells of *England* com-
paratively with the Lamps of *Spain*; and
condemning the pulling of them down,
complained of the Deformity they had
thereby brought upon the Churches of
Scotland;

Scotland; saying, That at his being there, and lodging first at *Dunbar*, he went to see the Church, which being shew'd unto him by a crumpt unseemly Person the Minister thereof, he asked him how many Bells they had there? The Minister answer'd, None. His Grace thinking that somewhat strange, demanded how it chanced? The Minister thinking that Question as strange, reply'd, It was one of the Reformed Churches. From thence his Grace went to *Edinburgh*, where he found accordingly no Bell in all the City, save one only in the Church of *St. Andrew*. And enquiring, What became of all the rest? it was told him, That they were shipp'd to be carried into the *Low-Countries*, but were drowned in *Leigh Haven*.--- I said, That it was reported, that *Queen Elizabeth* hearing that *Sir John Shelton* for want of other Prey, had brought a Bell from the sacking of *Cales*, was highly offended at it, and said, *By God's death she would make him carry it thither again*. I might have added, that that Peerless Princess was so far against defacing the Monuments in Churches, and the pulling down of Bells and Lead from them, as in the second Year of her Reign she caused many Proclamations not only to be printed,

U but

but signed them also with her own Hand, and sent them in that manner (the more to manifest her Zeal and restrain the Sacrilege) about into the Counties. But because I had spoken of sending the Bell back again, his Grace then requited me with this Relation.

A Gentleman (quoth he) of great descent, richly married, and of fair Estate (yet not naming him) shewed me on a time a piece of Unicorns Horn, Sea Unicorn, as much as the Cover of a great Salt-celler (which was then standing upon the Table before Dinner) was about at the bottom; the piece of Unicorn's Horn having a Crucifix graven upon it, and a gapp in one of the Quarters, where part had been cut or scrap'd away for curing Infirmities. I desired to know of him where he had it; but he refus'd to tell it me; till after some pressure he discover'd to me, That in his Travels beyond the Seas, he came to a Nunnery, where the Nuns in courtesie shewing him the Relicks of their House, he whilst they heeded him not, slipt this into his Pocket and brought it away. His Grace reproving him for it, told him, *It was Sacrilege*, and that although it were superstitiously us'd, yet it was dedicated unto God, advising him

him to use some means for sending it back again; saying, that the Nuns no doubt suffer'd great Displeasure from their Abbess, upon the missing of it. The Gentleman notwithstanding (quoth his Grace) refus'd my Counsel; but I observ'd (said he) that he never prosper'd after, and at length having consumed his Estate, died Childless.

It came not then to my Mind upon the sudden; but I might very truly have added the like of *Sir John Shelton*, That having married the Daughter of *Henry Lord Cromwell*, he died very little or nothing worth, and without any Issue (as I take it) but certainly without any Issue-male to continue his Family.

[Subscrib'd]

Henry Spelman.

*I Jeremy Stephens being then present,
do testify the truth of this Relation.*

Having made mention of *Cales* and *Queen Elizabeth*; I will add further what was lately told me by a Knight of worth (who was himself in the Voyage) much conducing to the Honour of that renowned Princess, and to the scope also of this our Discourse. It is said, That when she set forth her Expedition for *Cales*, or
other

other *Spanish* Towns, she gave particular and streight Instructions that in no Case any Violence should be offered to any Church or consecrated thing. This notwithstanding, Sir *Coniers Clifford*, upon the taking of *Cales*, fired and burnt the Cathedral-Church there; and Sir *Charles Blunt* (in the return from thence) the Cathedral-Church of *Pharos* in *Portugal*. It followed, that Sir *Coniers Clifford* never after prospered in any thing, and was at last slain by the Natives in *Ireland*, leaving no Son to continue his Nominal-line; and that Sir *Charles Blunt*, about 2 Years after the Fact, was drowned at Sea in passing for *Ireland*. (*Ex relat. Will. Slingsby Mil. 22 Nov. 1634.*)

F I N I S.

THE
BEGINNERS
OF A
Monastick Life,

IN
Asia, Africa, and Europe;

BY
Sir Roger Twisden, Kt. and Bar,

THE
BEGINNERS
OF A
MONASTICK LIFE

In *Asia*, *Africa*, and *Europe*.

MAny Men, addicted rather to Contemplation than Action, in the Infancy of Christianity, to avoid the Heat of Persecution, did withdraw themselves from the press of the People in Populous Cities, to a more Solitary Life; propounding to themselves therein, the Examples of *Elias*, or St. *John Baptist*, the Patriarchs of all Monks. These Men, the Times growing more Calm, found so much Content in the private Thoughts Solitude affords, as they unwillingly return'd into the Cities; and are from this their Retirement, termed, *Monachi*, and in the Greek, "Ασκηῶν, from their Manner of Living.

The Beginners of

The Persons of greatest Fame for embracing this Life, were *Paul* (who still stands in the *Roman Calendar*, for being the first Hermit,) *Hilarian*, (who first brought that way into *Palestina*, of whom *St. Hierom* says plainly, *Nec dum tam erant Monasteria in Palestina nec quisquam Monachum ante Sanctum Hilarionem in Syria noverunt*); and *St. Anthony* with some Others, who all liv'd in the Third Century after our Saviour, and are the more Famous, in that their Actions are Recorded by *St. Athanasius*, *Hierom*, and some Others of the Ancient Fathers. What their Manner of Living was, I shall hereafter touch; such as desire to know their Lives more particularly, may have Recourse to those Learned Men, and likewise to *Eusebius* and *Sozomen*. 'Tis certain, that they having no Tye, but what they voluntary impos'd upon themselves, had soon after, Imitators in several parts of the Eastern and Western World.

But nothing remain'd long without some Change; and Man, in all Conditions, will want a Rule to guide him. *St. Basil* in his Retirement, taken with this way of Serving God, did in, or about the

the Year 363. (not 383. as *Polidore Virgil*, which I take to be Five Years after his Death,) wrote some Constitutions for their Manner of Living, which, for their Equity, being generally receiv'd in those Parts, whether his Fame did cause such as receiv'd them, to be call'd the Monks of *St. Basil*; but of this sort I don't know any in *Europe*. It's likely, (at least it seems to me) the *Britains* receiv'd the Christian Religion from *Asia*. And the Monks of *Bangor*, *Qui omnes de labore manuum suarum vivere solebant*, were not unlike to this Order, if not of it.

St. Austin after his Abode at *Rome* and *Millan*, and his Baptism by *St. Ambrose*, returning to his own Home in *Africa*, (whether his Conversion being begun by hearing of the Life of *St. Anthony*, he did affect to be an Imitator of him, or that indeed, he was taken with those sweet Contents, a private Life, few Friends, and the Meditation upon Heaven doth afford,) did their *Alienatis curis Secularibus cum iis qui eidem adhaerebant Deo vivebat jejuniis Orationibus, bonisque operibus in*

(c)

(d)

Africa.

(e)

(c) *De Invent. lib.* (d) *Bed. Hist. l. 2. c. 2.* (e) *Confes. l. 8. c. 5.* (f) *Posidon. in vit. cap. 3.*

(a) *lege Domini meditando die & nocte. And after Three Years, being drawn to the Order of Priesthood, Monasterium intra Ecclesiam Instituit, & cum Dei servis vivere, cepit secundum modum & regulam sub Sanctis Apostolis institutum maxime, ut nemo quicquam proprium in illa Societate haberet, &c.*

(b) And this is said to have been the first beginning of a Monastick Life in *Africa*, and it is certain, the *Donatists* did so esteem of it, charging that holy Father to be the Introducer of it. *Deinceps* (saith he of *Petilian*,) *perrexit ore maledico in vituperatione Monasteriorum & Monachorum arguere etiam me, quod genus hoc Vita a me fuerit institutum, &c.* And elsewhere, he shews how they urg'd him, *Ubi scriptum est nomen Monachorum?* To which, that Learned Dr. returns a full Answer, in his Commentary on the 132 Psalm.

(c) But this must be understood of those Parts he liv'd in, or of those black Canons, which are now known by the Name of *Canonici nigri S. Augustini*; not of *St. Anthony*, (who was a Monk of *Aegypt*,

(a) Ibid. c. 5. Vide tamen Serm. 52. in Erem. & quare an hoc Vitæ genus ab eo Institutum antequam Episc. designatus est. (b) Contra lit. Petil. c. 40. l. 3. (c) Confess. l. 8. c. 6.

in *Africk*,) whose Retirement seems to be so private, that the *Donatists* take no notice of him. This Order of *St. Austin*, which acknowledges *St. Austin* for their Founder, is frequent in *Europe*, yet first came into *England* in King *Stephen's* time, if we believe *Johannes Rossus*, a Writer of no great Antiquity; who positively affirms, *Ordo nigrorum Canoniorum nunc primo (viz. Regnante Stephano) in Angliam inductus est primo Colcestriae deinde Londinis, & tunc aliis locis, &c.* With whom, *John Capgrave* seems to agree; *Tempore Regis Stephani, per Alexandrinum Episcopum apud Dorcestre Canonici regulares instituti sunt.* Yet *Clemens Reynerus* says, their first planting here was in *Henry I's* time, and at the beginning of it too. *Quere:*

Europe had not so soon as the *East*, Men famous for this Retir'd Living. *Sozomen* observes, that part of the World, which is call'd *Europe*, had not about the Year 330. any Monasteries; and *Baronius* notes, that *St. Athanasius* coming to

(a) *Jo. Ross. Warwicensis*, MS. in Bibl. Cotton. qui vixit tempore *Edw. IV.* & *Henr. VII.* (b) *Nova legenda Angliae*, edid. Lond. 1516. fol. 28 b. c. 1. (c) *De antiq. Benedict. in Anglia.* p. 158. (d) *τὸ καλὸν ἔργον Ἐυρώπη.* *Soz.* l. 3. c. 13. (e) *T. 3. An. 340. n. 7.*

(a) Rome, *Ann.* 340. did first then teach it there, which as *St. Hierom* tells us, was entertain'd by *Marcella* a Noble Lady. *Nulla eo tempore Nobilium Fæminarum noverat Romæ, propositum Monachorum nec audebat propter rei novitatem ignominiosam & putabatur ut vilem; in Populis nomen assumere, &c.* And there that Learned Father shews her to have been the first, and to have been imitated many Years after, by one *Sophronia*.

(b) But he that added most to the Building in these Parts, was *Benedict*, a *Nurcian*,
(c) (in *Gregory* falsely called *Nirsia*) an antient Town in *Italy*, mention'd by *Virgil*,
quas frigida misit Nurcia, situated in *Umbria*, (which our modern Chorographers call *Spoletto*) upon that Branch of the River *Nera* which is called *Fredura*. This Man
(d) born in or about 480. *raccolse tutti* (as some say of him) *i monachi dispersi e gli alteri solitarii*; gathered together all the dispersed Monks and other Solitarians of *Italy*, so that in a short time he had no
(e) less than twelve Monasteries about him;
(f) for whom he formed Rules so apt and

(a) *Ad principium Epit. Marcellæ.* (b) *Dialog. 2. in princip.* (c) *Æn. 7. prope finem.* (d) *Padro Paolo Morigio d' l'orig. Relig. c. 8.* (e) *Greg. Dial. 2. c. 36.* (f) *Baronius, l. 6. ann. 592.*

just, as they being approved by Gregory the Great, in the Year 595. drew many to range themselves to that Society; in-
 somuch that the Order of *Benedictines*
 grew no less Famous in the *West*, than that
 of St. Basil in the *East*, or of St. Augustin
 in *Africk*; and is the first I did observe
 the Church of *Rome* did interest her self
 in the Confirmation of. And these are
 the third Order; other than these the
 World knew none, till more than 1100
 Years after Christ: But of all, the *Benedi-*
ctine got most ground in *Europe*, and divided
 afterwards as it were, into many Streams
 from one Head; as the *Cistercienses*, *Clu-*
niacenses, &c. For as for the *Dominicans*
 and *Franciscans*, they are of a much later
 Date, and known by the distinct Names
 of Fryars Mendicant.

Wilfrid doth in *Malmsbury* affirm him-
 self to have been the first who brought
 into *England* the Rule of *Benedict*; *Se*
primum fuisse (saith he) *qui Sanctissimi Be-*
nedicti Regulam a Monachis observari jusse-
rit. Which *Reynerus* will have only ap-

(a) 59. & MS. de quo postea. (b) Vid. Baron. l. 12.
 ann. 1139. n. 5. c. 26. & Conc. Gen. edit. Rom. 1608.
 T. 4. p. 23. & Gratian. causa, 18. c. 25. cui libro fi-
 nem posuisse dicitur, ann. 1161. Hist. de Bologna, di
 Girardac. l. 3. p. 84. (c) De Pontif. l. 1. fol. 151.
 p. 15.

plicable to Northumberland ; yet an old Chronology, before a Manuscript Book in Trinity-Hall in Cambridge, (truly and diligently collected) delivers it thus: *Ann.*

- (a) 666. *Wilfridus Episcop. regulam Sancti Be-*
 (b) *nediti fecit in Anglia observari.* And in
 (c) the Book it self writes thus of it: *Hic*

etiam (scil. Wilfridus) primus verum Pascha in Northumbria docuit, & Regulam Sanctissimi Benedicti a Monachis observari monebat, quod autem ejusdem Bened. Sanct.

** Wilfridi. Regula ante adventum S. * Augustini in Anglia nondum fuerat a Monachis universaliter observata, patet per psalteria & alios libros a Sancto Gregorio eidem Augustino*

lege hymni. transmissos, in quibus Impni tam nocturnales quam diurnales, quam alia plura, quæ in eis de divinis obsequiis inseruntur, Regula Benedicti seriem non sequuntur ----- Nec mirum, cum S. Gregorius eandem Benedicti regulam legitur approbasse, si ejusdem observatio regularis in partibus tam remotis nondum fuerit manifesta, monasteria tamen fundata ante Benedictum fuerunt, & Congregationes Monachorum quamplures in quolibet Centenario annorum post Christum sub regula instituta, prout perpendere poterit in

(a) Clemens Reynerus de antiq. Bened. in Anglia, p. 30.

(b) Chronol. MS. sub. tit. Reg's Cant. (c) ibid. fol. 26. b. col. 1.

diversis Chronicis, quisq; lector tam hic in Britannia quam in aliis sparsim regnis. Iste namq; Sanctissimus Wilfridus etiam in Cantia Præbyteros & Diaconos, usq; dum Archiepisc. Theodorus ad sedem suam venerat, ordinabat; de cujus excellentia Sanctitatis, &c.

Thus that Manuscript; But here permit me a little to play the Critick, and instead of *Sancti Augustini*, (as I have set in the Margin) read it *Sancti Wilfridi*, for no Man ever held there were in *England* any *Benedictines* before *Austin*. And the Book sent by *Gregory* to him, not agreeing with the *Benedictine Rule*, proves he brought it not, but *Wilfrid*; which is that for which it is alledged.

And from hence it may be lawful for me to guess, ariseth the Difference among Learned Men, of what Order *St. Austin* was; he seems to have been of the same Order with *St. Gregory the Great*, being *lib. 7.*
Præpositus of his Monastery; yet no old *Ep. 112.*
 Historian that I have yet met with, doth name him or *St. Gregory* a *Benedictine*: For the Rule being not receiv'd generally when he came into *England*, how could he be said to be of it? and yet was that into which the *Equitii*, and most part of all the Monks in *Europe* did after ingraft them-

themselves; so as not only the very Monasteries here by him founded, were of no other, but of the Order of *St. Benedict*, but all others in succeeding times, for almost 500 Years, knew no other but him for their Patron. A certain time they either receiv'd that Order from him at first, or wholly submitted themselves unto it; yet why we should contradict a Grave Historian expressly affirming the Monks of this Kingdom did not receive the Rule of the *Benedictines* till 666. I see no Cause.

If any body be curious to seek what moved the *East* with such Readiness to accept the Rules of *St. Basil*, and the *West* those of *St. Benedict*; in this I can give them no other Satisfaction; but that it seems to me probable, that when every one followed his own Will, the great Difference in Dyet, Dwelling, Cloathing, Sects, &c. (of which you may read (a) (b) *Epiphanius, Hierome, &c.*) bred such a Confusion, as made every once embrace willingly what those Learned Men held out unto them; as a Means to stop the Diversity of Uses that were among them.

(a) *In fine Panarii.* (b) *Ad Eustachium de Custod. Virg.*

And here I am lead to enquire what
 Tyes these that first took upon them that
 Life, did subject themselves unto, and
 certainly one thing was to inhabit Deserts,
 and solitary Places; for when some be-
 gan to do otherwise, the Emperour *Theo-* (a)
dosius being in *Italy*, at *Verona*, *Ann.* 390.
 commanded that all Persons, *sub professio-*
ne Monachi deserta loca & vastas solitudi- (b)
nes sequi atque habitare jubeantur. It is cer-
 tain, the same Emperour two Years after,
 did in part take off the Rigour of that
 Edict; but it was only that some might
 remain in Cities *dum judiciariis aguntur*
injuriis. And from hence ariseth another
 Question, how they could be sued, or
 have Cause in Suit, their renouncing the
 World being such, as they left to them-
 selves no part in it, and got their Living
 by their own Labour *divisis cellulis.* (c)

St. *Austin's* Life, as I have before touch-
 ed, and those that lived with him, was,
 That none of that Society should have
quicquam proprium. But this may serve to
 be rather an Example of Perfection, than
 any general Use. For St. *Hierome* tells
 of one at *Nitria* in *Egypt*, who by Wea- (d)

(a) *Cod. Theod. Tit. 10. l. 12. de Monach.* (b) *Ibidem*
lex 2. (c) *Hieron. de Cust. Virginis ad Eustach.*
 (e) *Ibid.*

ving had gained *centum Solidos* ; at whose Death there was much Dispute what should be done with it ; some thinking fit to bestow it on the Poor, some on the Church, others on his Friends ; but the Opinion that prevail'd was, It should be buri'd with him : which Example wrought so much, that afterwards it was held a Crime to leave one Shilling behind 'em. This Story however it is set down for deterring Men from avaritious heaping up of Treasure, yet it enough proves they had then no other Obligation for having things in common, but their own Wills. So elsewhere speaking to a Young Man,

(a) who had entertained that Life, *jam non sunt tua quae possides, sed dispensatio tibi redita est*, which indeed is in some manner not only of that state of Life, but of every good Christian. From hence we may see another Difference between the Modern and the first Monks ; for now *abdicatio*

(b) *Proprietatis* is so link'd to the *Regula Monachali*, that no Dispensation can be allowed ; yet the first I have met with that gave an absolute Restraint in this kind, was St. Gregory, about 600 Years

(a) *ad Paulum de Institut. Monach. si privatim quod nobis sufficiat possidemus non sunt illa nostra sed Pauperum, Ang. Ep. 50.* (b) *Extra de stat. Monac. c. 6. in fine.*

after our Saviour; he expressly commands *Anthemius, ut neque Monacho alterius de Monasterio, in Monasterium liceat migrare; neque eorum aliquando peculiare quicquam habere, &c.* But I know no Canon or Law to justify this his Command. (a)

Monks are called in Greek *Ἀσκηταί*, from whence Religious Houses in the Codex and Novels, are styled *Asceteriæ*, from the continual Exercise was had therein; and it is a certain Observance, I find, the first to entertain, to be never idle: *Facito semper aliquid operis, ut Diabolus te inveniat semper occupatum*, was St. Hierome's Advice to *Rusticus*, entering upon that kind of Life; and from him and St. Anthony it is apparent there was *in bene moderatis Monasteriis*, some Hours every Day always set apart for Manual Operations, Reading, Prayer, and other Holy Exercises; which the Godly Father professes he had rather undergo, than the *Angaria*, as he calls it, of Judging Causes, which as a Bishop he was subject unto. (b) (c) (d) (e)

Thus Religious Men at first began, and lived without any other Tye to enforce

(a) *lib. 1. Ep. 10. Ind. 9.* (b) *De Episc. & Cler. leg. 53. novel. 6. c. 6. & passim Ibid.* (c) *Ad Rust. Monac. de Viv. formâ.* (d) *Ang. de opere Monac. c. 29. tom. 3.* (e) *Possiodor. in vita, c. 19.*

their

- their Continuance in that State than only Piety and Devotion, and the Happiness Meditation in Heaven affords; if any repented, desirous to draw his hand from the Plough, as some did, the Mark of Inconstancy made him ignominious; but his Abode in the Course was not constrained by any compulsory Way, neither did those Holy Fathers use other Means to reduce them to their former home, than Counsels, Admonitions, Intreaties, and the like. And it is manifest, tho' single Life be esteemed most suitable to that Profession, yet some who had entred upon it did marry, and St. Hieron. a great Admirer of Chastity and a single Life, says plainly, *Aliud est non peccare, aliud benefacere; etsi nupserit virgo non peccavit, non illa virgo quæ semet Dei cultui dedicavit, &c.* There are divers Laws still remaining in the *Codex* of Theodosius and Justinian, against *Raptores Virginum & Viduarum*, and against such as married them *invitas*; but none that I know, simply to bar them of Marriage, or compel their stay in that Condition

(a) *Greg. lib. 1. Ep. 33.* (b) *Ang. retract. 2. c. 22.*

(c) *De nuptu Virg. vel Viduarum, item de nuptu vel matrim. Sanctimonialium Virg. vel Vid. Cod. Theod.*

(d) *Tit. eod. leg. unit. item de Episc. & Cler. leg. 5. Vide leg. 53. C. Justin.*

longer than their Affections led them. The Emperour *Justinian* in the Year 535. published two Constitutions: The First, *De Monachis*, in which he permitted any to leave his Monastery, leaving to it what he had at his coming thither. The Second, concerning things Ecclesiastick; in which he did establish none should be received a Widow (*Diaconissa*) till about the Age of 50, and for such to leave their Calling or Marry, was Capital; which doth plainly prove it was not so either for Monks or Nuns to do, who were admitted of younger Years.

(a)

In *England* it was a Royalty belonging to the Crown, to dispense with the coming out of any who had made that Profession. The Laws of *Alfrid* (a King very Famous for Sanctity and Wisdom) speaks thus; *Si quis Sanctimonialem in Ecclesia duxerit sine licentia Regis aut Episcopi, det 120 s. dimidium Regi, dimidium Episcopo, & ipsius Ecclesie Domino cujus Monacha fuit ----- Si infantem peperarit, nihil inde habeat infans, sicut nec mater ejus, &c.* It is plain these Punishments were inflicted only on those that married with-

(b)

(a) *Novel. 5. cap. 4, 6. Novel. 6. cap. 6.* (b) *Leg. Sax. c. 8. p. 25. apud Forn. c. 9. col. 823.*

(a) out the King's Licence, and the continual Practice of all Ages since seems agreeable to it. 1160. *Mary*, Abbess of *Rumsey*, Daughter to King *Stephen*, quitted her Monastery, and married the Earl of *Bononia*, to whom she bare two Daughters; *Matthew Paris* in his *Historia minori* tells it thus; *Ann. 1161. diebus sub iisdem Maria Abbatissa de Rhumseia, filia Regis Stephani, quæ anno præterito domo sua exierat, maritando Sophisticis Literis Bullatis seducta Mattheo comiti Bononia nupsit volens ut dicitur decipi----- hoc quidem illicitum----- Matrimonium nitebatur Beatus*

(a) *Diceto Images, Hist. an. 1160. p. 552. 6. & Matt. Paris in minori, ann. 1161.* I know some late *Flemish* Writers report, *Sampson* Archbishop of *Rheims* excommunicated them for this, so as she in 1199. did resume her Habit, which is incredible; for there is no question our Historians would have remembered it: And besides, the thing it self is improbable, for 1161. (in which Year this Marriage was celebrated) *Henry* the French King's Brother, succeeded *Sampson* in that See. *Chron. Nor. p. 938.* And 1169. *Robertus de Monte*, who then liv'd, writes, that *Matthew* then habebat filiam regis Stephani, in whose Right he was Earl of *Morton*, which the King of *England* desired to buy of him: Therefore no question that Relation is fabulous. Neither do I find any Author had it, before *Meyerus*, who died 1552. publish'd it; and after him, *Aubertus Miræus*, in *Auctario Sigeberti Gemblacensis inter ea quæ recenti manu sunt agglutinata*; tho' if all were true, being out of *England*, it makes no great Matter where the King might have his Right allow'd.

Thomas

Thomas Cancellarius summopere impedire, exemplo ductus Beati Matth. Apost. & Beati Johannis Baptista, sed prevaluit carnis illecebra cum favore Regum & Magnatum, inde ex tunc factus est Comes memoratus ipsi Th. Cancellario inimicus, ipse Rex quoq; contra ipsum fuerat commotus.

The Question here is, What the Historian means by *sophistici literis bullatis*, for which the King and Nobles did so much interest themselves; it appears they were so much as satisfied the Lady in Point of Conscience, for quitting her Profession; and 'tis clear not to have been any thing from Rome, for then *Tho. a Becket*, an Ecclesiastick, would not have oppos'd it: It must therefore follow, that it was either the King's or Bishop's Dispensation; and to this it seems to me that *Joannes Sarisburiensis*, 56 *Epist.* is to be referr'd; where some Bishop, who at the Council held at Rome in the time of *Innocentius II.* heard the Desires of some one, petitioning for that which was held a Right of the Crown condemned, writes to another Bishop. *Quod turpius quam totius Divina legis auctoritate in Sanctum Sanctorum impudenter irruere, & impellente avaritia contra jus & fas, jus Hereditarium*

- (a) *in rebus Ecclesiasticis imo in ipso Altari vindicari? --- Revoluite Canones --- Plane videbitis petentium talia improbatam esse Petitionem. --- Non relictus nobis dissimulandi locus, quam in Concilio Lateranensi, cui & nos, & vos Frater Episcopo interfuimus Domino Innocentio presidente, audivimus vota talia promulgato Canone condemnari, sed forte Regia vos urget Auctoritas &c.* And indeed, that Council of Lateran, held in the Year 1139. was the first that ever decreed, Monastick Persons Marrying, shou'd be separated, giving this Reason, *Hujusmodi namque Copulationem Matrimonium non esse censemus.*
- (b) But this Council, as it appears by *Ordericus Vitalis*, was never receiv'd by the Kings of England, nor some other; which note Decrees so fam'd, *a Principibus & optimatibus Regnorum cum Subjectis plebibus parvi pensa*; and yet, among the Councils set out lately at Rome, it stands Registred as a General Council of the Church; what English Bishops were present at it,
- (d) you may find in *Richardus Hagulstadiensis*,
- (e) and the Continuation of *Florentinus Wi-*

(a) Because the Profession of a Nun is made before the Altar. (b) *Gen. Concil. edit Rom. 1608 tom. 4. c. 7, 8. p. 21. & Baron. tom. 12. annu 1129 n. 5.* (c) p. 919. B. (d) Col. 329. 27. Anno 1139. (e) P. 527.

gorniensis, though with some difference. *An.* 1238. K. *Henry* III. did without any thing from the Pope, Solemnly Espouse his Sister, a profess'd Nun, to *Simon Mountford*, who afterwards got a Dispensation from *Gregory* IX. and it is observable, *Matt. Paris* in his *Hist. Minor.* having written that Marriage to have been *Contra Consilium Episc. Edmundi*, did afterwards make a Vacat of it, as what he found not to be agreeing with the Right of the Crown. And it's certain, altho' the Pope's Legate here, did in that Cause write unto his Prince, *non expedivit Papæ vel Curie*, to stop a Dispensation in the Case, that wise Cardinal of *Ossat* well understood, how it is better for that See, to have things pass immediately and regularly with the Pope's Concurrence, than by Temporal Authority without it, which he saw likely to be.

But there is nothing more full than the Fact of the Countess of *Kent*, in *Edw.* III. time (after the Canon of the *Lateran* Council was transcrib'd into the Body of the Canon-Law,) the Story remains upon Record in the Register of *Simon Islip*, Archbishop of *Canterbury*; where it stands thus; *Elizabeth*, Daughter of the Mar-

The Beginners of

quefs of Juliers, Widow of the Earl of Kent. *Solum Christum sibi in sponsum elegit & apud Waverly in Monasterio Monacharum ibid. in castitate perpetua vivere coram Episcopo Winton. Loci Diacesano, & inter Missarum solennia publice repromisit & insignia hujus viventibus dari solita sibi dari postulavit, & per plures annos devotissima sic vixit.* Afterward it shews that 1360. she married Sir Eustice d' Abrinches, knowing all this, *Non requisito vel optento assensu Reverendissimi in Christo Patris Domini Simonis Cant. Archiepisc. totius Anglie Primatis.* For which Offence, they were cited to appear before the said Archbishop, by John de Litton, (who was wounded by John Topclive,) which they did accordingly, and confessed all this to be true upon their Oaths, who thereupon, the 5th of December, 1360. injoyn'd them as part of their Penance, not to live together, and her to take the Habit she took formerly, before the Contract of Marriage. *Quousque idem rev. Pater fuerit plenius informatus quam pœnitentiam voluit sibi formaliter imponi pro commissis;* appointing the 5th of April, to give a definitive Sentence in the Cause, and hitherto, his

his Proceedings were wholly according to the Canon Law.

The 5th of *April*, there was no Appearance, but the day following Sir *Eustace* came, and the 7th the Archbishop gave this definitive Sentence, which I will give in the same words, only somewhat contracted, & *pro eo quod Miles fuit causa sive occasio violationis voti dictæ Domine injunxit.*

I. *Quod quamdiu hujusmodi Matrimonium duraverit inveniet unum Capellanium celebrantem quotidie de Sancta Maria in Ecclesia de Wingham (infra cujus parochiam fuerat Matrimonium solemnizatum pro ipso & Domino Archiepisc. & dicet singulis diebus 7 Psalmos pœnitentiales pro ipsis & aliis Christi fidelibus nec non Placebo & Dirige pro animabus omnium defunctorum.*

II. *Item, quod miles dicet mane cum surrexerit respeciendo vulnera imaginis Crucifixi quinq; Pater & Ave genu flectendo & totidem qualibet nocte.*

III. *Item, quod invenerint alium Capellanium qui dicet prout Prior Capellanus apud Wingham.*

IV. *Quod Domina predicta diceret quotidie 7 Psalmos pœnitentiales, & 15 graduum cum litania Placebo & Dirige ac commendationem omnium animarum.*

B 4.

V. *Item,*

V. *Idem injunxit Domino Eustachio & Elizabetha quod quando contigerit se invicem carnaliter commiscere die proxima sequente pascent sex Pauperes competenter, & tam dictus miles quam prefata Domina, illo die se abstinebunt ab uno genere Carnium, sive piscium prout esus unius vel alterius hoc exposcit quod magis ipsis placet.*

VI. *Quod prefata Domina Elizabetha pedes annuatim visitarit S. Thomam Martyrem Cant. Archiep.*

VII. *Quod singulis septimanis quod vixerit una die jejunabit in pane & cervisia & uno genere potagii absq; Camisia & precipue in absentia dicti Domini Eustachii.*

(a) But the Record is short, in that he lets us not know on what Grounds he changed his former Sentence, and gave this so contrary to the Laws of Rome. We see a Marriage after a Solemn Vow, made good by many years continuance; no Dispensation either by the Pope or Archbishop, it must therefore necessarily follow, the King did it, which made the Archbishop alter what he had done, as against his Majesty's Prerogative. And before this, *Pecham* having injoyn'd several Penances to Sir *Obbert Gifford*, who, in the Year 1285. stole Two Nuns out of the

(a) *Regist. Pech. Archb. fol. 119.*

Monastery of *Wilton*, did, among others, appoint him to stay Three Years in the Holy Land, *nisi intra triennium Dominus Rex illustris ipsum revocandum duxerit ex gratia speciali.*

See the Story of Peter Done, in Will. Thorne, p. 2057. and mark the Opinion of the Bishop of Norwich there.

And why it should be more strange for our King, who as *Lynwood* says, is *Persona non mere Laicus*, to give Dispensation to his Subjects for coming out of Monasteries, than for Princes to grant them in the cases of Marriage *inter gradus prohibitos*, of which the Forms do yet remain in *Cassiodorus*; as likewise to prescribe Rules for Divorces, and the like. Before 398. I do not find the Ecclesiastick at all to meddle concerning Monasteries, who being Lay-men were under the Prince's Government. In that Year the Emperours *Arcadius* and *Honorius*, permitted Bishops wanting Clerks, to ordain such as were fit *ex monachorum nu-*

(a) *De Cohabitatione Cleri & Mulier. c. 5. verbo Beneficial.* (b) *Variarum l. 7. c. 46. vid. c. 40.* (c) *Cod. Theod. l. 3. & Inst. l. 5. Novel 22. 11. c. 8.* (d) *Cod. Theod. de Episc. & Cler. leg. 32. l. 16.*

- (a) *mero.* Anno 451. The Council of Calcedon establish'd Μηδὲ συνιστῆν μοναστήριον ἢ εὐ-
κλήριον παρὰ γνώμῳ τῆς τῆς πόλεως ἐπισκόπου
τῆς δὲ καθ' ἑκάστην πόλιν ἢ χώραν μοναζόν-
τας ὑποτέλλεσθαι, τῷ ἐπισκόπῳ. i. e. That
there should be no Monastery or Orato-
ry erected without the Bishop's Consent,
and that such as in the Town or Country
did take upon them the Life of a Monk,
should be subject to the Bishop. This
gave them a larger Power; and the great
Reverence all Ages and Places bore to
this Council, made the Decree the more
venerable; so that in a short space Bi-
shops became the only Supervisors of all
Monasteries, and few things done in them
but according to their Will. About 600.
- (b) St. Gregory the Great wrote to *Anthonus*,
That certain Monks having got out of
their Houses, and contracted Matrimo-
ny, he should seek them; & *inventos*
digna coertione in monasteriis quorum mo-
nachi fuerant, transmittas. But this seems
rather a Council, that by any Canon of
the Church; for himself did not only
not take that course with *Venantius*, but,
- (c) as St. Bernard observes, *non solum resumere*

(a) *Conc. gen. edit. Rom. 1608. tom. 2. p. 410. Art. 15.*
Can. 4. (b) *Lib. 1. Ep. 40. Indict. 9.* (c) *De*
Præcep. & Disp. c. 21. T. 1.

*non coegit sed etiam omnem legitur indulgisse
communione Apostata perduranti. An. 663.*

The Fourth Council of *Toledo* condemned as Apostates, and Anathematized all who being *detonsi* either on their own Election, or by their Friend did after quit their Calling. 1139. a Council held at *Rome* decreed their Marriages null as before.

By these steps the Ecclesiasticks, who at first did not at all intermeddle with them, by little add little drew the whole Dependence of Monasteries upon themselves, from out of the hands of Princes. I shall here consider, by what Acts the Court of *Rome* hath taken the greatest and most considerable part of them from the Bishop, and brought them to depend on himself. I will only touch some of them.

First, By exempting them from the Jurisdiction of the Diocesan, which was with no great difficulty obtained, that turning to the infinite Advantage of the Papacy, which thereby gained Learned Men, who in all Parts defended the Pope's Power, (it being a necessary Consequence, that he who receives a Favour, will defend his Right that grants it; especially when the Charge of doing so is no greater than
of

- (a) Pen and Ink) of which though many Men have complained, no Redress was ever attained from *Rome*, so far as I have found.

- Secondly, By calling them to *Rome* for Confirmation of their Elections. But this was too great a Morfel to get down at once, and therefore must be won by degrees. The first who gave the Onset was *Innocent III.* in the Council of *Lateran*, 1215. but that spoke not home, for it allowed *personam idoneam* to excuse any Abbat's Absence, especially theirs who were out of *Italy*. It was therefore (tho' register'd in the Canon-Law by *Gregory IX.*) thus altered by *Alexander IV.* 1257.
- (b) *Ut quilibet in Abbatem exemptum ex tunc eligeretur, Romanam Curiam adiret confirmandus & benedicendus.* And because some did defer their Journey thither, *contra formam præstiti juramenti*, (of which in the next), and pretending certain Privileges, *ex illud evenit Inconveniens quod Apostolicæ Sedis dignitas parcius visitatur in derogationem reverentiæ, quæ ab omnibus de-*
- (c) register'd in the Canon-Law by *Gregory IX.*) thus altered by *Alexander IV.* 1257.
- (d) *Ut quilibet in Abbatem exemptum ex tunc eligeretur, Romanam Curiam adiret confirmandus & benedicendus.* And because some did defer their Journey thither, *contra formam præstiti juramenti*, (of which in the next), and pretending certain Privileges, *ex illud evenit Inconveniens quod Apostolicæ Sedis dignitas parcius visitatur in derogationem reverentiæ, quæ ab omnibus de-*
- (e) *betur*

(a) *Conc. Rhem. ann. 1119. apud Orderic. Vital. p. 861. Bern. de Consid. l. 3. c. 4.* (b) *Conc. gen. edit. Rom. 1608. & 1612. T. 4 p. 51. Can. 26.* (c) *De El. & Elect. potestate, cap. 44.* (d) *Matth. Paris Anno 1257. p. 1271. 16 Edit. Lond. 1570.* (e) *Reign. Annal. Ecol. Tom. 14. anno 1257. n. 50. n. 10.*

betur eidem, &c. he did by a Bull, dated 11th. of *August*, the same Year, revoke all former Grants of his Predecessours, and on the 5th. of *September* following, appointed the Consideration of all elected into any Cathedral, should be within six Months. The Reader may observe, that 1601. when *Clement VIII.* made the like Constitution, for Bishops in *Italy* to come to *Rome* to be examined; the Republick of *Venice* wisely fore-saw what it would tend to, and so opposed it, that *Paulus V.* made them a Grant, *Ut Venetiarum Antistites Clementis decreto eximerentur.*

(a)

(b)

(c)

Thirdly, By inforcing an Oath for their Obedience to the Papacy: First, To defend *Papatum Romanum & Regalia Sancti Petri.* Secondly, To receive his Legates *eundo atque redeundo.* Thirdly, To come upon his Summons to Synods unless Canonically stopt. Fourthly, To visit every three Years *Apostolorum Limina*, unless dispensed with. Fifthly, Not to alienate

(b)

(c)

(a) *Andr. Mauroceni Hist. Venet.* 1601, & 1609. p. 629, 687. *Card. Offat. Epist.* 283. anno 1601. dat. *Romæ* 17. Septembr. (b) *Matth. Paris*, anno 1235. p. 554. 15. (c) *Nota legendum sit non ut habetur apud Matth. Paris (regalis) neque (regalem) ut in vitis Abbatum, p. 140. sed ut inveni in Lib. MS. Abbat. Sancti Augustini in Schacchar.*

- the Possessions of their Monasteries *incon-*
sulto Romano Pontifice. This Oath (con-
 taining many things contrary to the Rights
 of the Crown and Kingdom, was in some
 part abolished with wholesome Laws
 made after, and never to my knowledge
 absolutely observed) was imposed on
 (a) *John*, the Second of that Name, Abbot
 of *St. Alban's* 1235. and *John* the Third
 of it, and Twenty fifth Abbot, *ad Curi-*
am Romanam primus omnium Abbatum hu-
jus Ecclesie (*viz. St. Alban's*) 1290. *pro*
confirmatione electionis sue obtinenda perso-
naliter accessit; about which time the Ab-
 (b) bot of *St. Austin's* (as we learn by their
 Historian *William Thorne*) and of *Westmin-*
ster (as may be gathered by *Matth. Paris*
of Westminster) did the like.

Fourthly, By generally maintaining 'em
 in all Sutes against their Bishop, when-
 soever they were drawn into the Court
 of *Rome*.

These things I intended more fully to
 have treated of, but instead of that, I
 must crave the Reader's pardon for this
 Digression, which I have the longer

(a) *Matth. Paris in vitis Abbat. p. 140. 14.* (b) *Hist.*
Abbat. MSS. p. 288.

dwelt upon, because I find some there are either so averse from the calling, or so in love with the Possessions Religious People were endow'd with, as they hold an Opinion, there should have been no Reformation, but an absolute Extirpation of them. In which, yet *Lati-* (a)
mer, a Glorious Martyr, did not concur, who wou'd have had Two or Three been saved in every Shire. And certainly, those Men, to my understanding, do rather concur with the *Donatists*, than the Antient Fathers of the Church; for to speak seriously, and without passion, what can the ill be, (without other Consequence) to have Places set apart, whither Men either by Nature, Time, or otherwise unfit for the World, may retire themselves in Religious Company, may think on Heaven and good Learning: And where Parents having young Children, may have them Modestly and Religiously Educated, and Placed, spending their time in Honourable and Virtuous Exercises, without incurring Shame, either to themselves, or Families?

As to their Possessions, it is not doubted, but that they were very great in *En-*

(a) *Herbert. Hist. Henr. VIII. p. 442.*

- gland*, the Commons did shew K. *Edward III.* their Temporalities did amount to a *Pluis que la teerce partie de son Roy-
alme*; and accordingly, they were to be
(a) Taxed in *Richard II's* time; yet let the
Expences of the Kingdom be examin'd,
(b) and whence all Extraordinaries came,
(not to speak of the great Sums received
from them, during their vacancy, and
you'll find) the King of *England*, as well
as of *France*, knew how to maintain their
Wars by their Treasure. So that the
(c) Speech of *Arundel*, that the Clergy paid
oftner Tenths, than the Laity Fifteenths;
and that Saying of *Henry VIII.* by *Char. V.*
that he in his Dissolution of Monaste-
ries, had kill'd the Pullet which had lay'd
the golden Egg, may seem, (if ever
spoke by the Emperor) not to have been
altogether without ground. Indeed the
Crown of *Spain* doth know as well as
any, how to raise Money from the Church;
and if once in the Possession of ought,
by the Pope's consent, will hold it with-
out his concurrence, as is manifest by
(d) those Temporary Concessions of vast

(a) *Rot. Parl.* 50. *Edw. III.* n. 94. (b) 4 *Rich. II.* 13,
14. *Rot. Parl.* (c) *Matth. Paris in vitis Abb.* p. 112.
55. p. 132. 52. (d) *Hist. del Conc. di Trid. Ital.*
1619. p. 116, 183, 389. d' *Offat. Epist.* 76. 1596.
Oct. 16. *Epist.* 274. 1601. 9. July.

Sums by *Paulus* III. *Pius* IV. *Greg.* XIV. to the Emperor, and *Philip* II. his Son, which are so great, and have since continued, as for my part, I have look'd upon the Ecclesiastick there, rather as a Farmer to the King, than a Proprietary.

There's no question, but any Prince may raise Money from 'em with less Envy, than from the Laity, they being a Body who give rather than particulars, and which being Rich, is not subject to such Expences as the Temporality, and that therefore is thought better able to spare it. But it is a dangerous Precedent, even for the Laity themselves, to take from 'em what is by Law, and long Continuance settled upon 'em. For when the Law is once broken for a Prince, by extraordinary ways, to supply himself by assuming the Estates of private Men, of what condition soever they be, it's hard to say where it will stop. The 21. of *Hen.* VIII. Dissolv'd only small Houses, making honourable mention (which yet in the Printed Book is omitted) of the greater. The 31. of *Henry* VIII. took them away. The

(a)

(b)

(a) 27 *Hen.* VIII. c. 28. (b) 31 *Hen.* VIII. c. 13.

- 37th of *H. VIII.* left all the little Remainders of Colleges for Learning, Chauntries, &c. at the King's disposal, so that there was to my understanding, nothing of Publick now remaining to be had from that Body. Certainly it was more than his Majesty did think fit to make use of, and was but in part renew'd to his Son, *Edward VI.* who, finding no more help that way, the Commons were forced to aid him with a new Invention of Relief out of Sheep, Cloth, Goods, Debts, &c. for Three Years so heavy, they were forc'd to desire his Majesty's Mitigation, the Clothiers being in a manner discourag'd from making Cloth; yet I cannot find all this made the Crown rich. Sir *Rich. Heyward* observes *Edward VI.*'s Debts were 251000 *l.* at least said to be so, after such great Contributions; as for my part, with what Subsidies, and other Gifts,, I can't reckon the Treasure spent in 15 Years much less than half the Kingdom; but to enter upon this, wou'd require a Treatise, not a Letter. I'll therefore return to that I first intended, only I'll add this one thing, that during the time Religious Houses stood in this

(a) 1 *Edw. VI. c. 14.* (b) 2 & 3 *Edw. VI. c. 36.*

(c) 3 & 4 *Edw. VI. c. 23.* (d) *p. 155.*

Kingdom, there was no Compulsary Act for Relieving the Poor, in respect I conceive, they were to consign a fourth part of their Revenues that way, according to the Antient Canons of the Church. Neither was there fear of any decay of Learning, in respect of the many Preferments, (for *sint Mæcenates non deerunt Marones*,) then to be had. But presently after their Dissolution, there was so great want like to ensue, as in the Parliament held the 2d. of Edward VI. and 3d. of Edward VI. there was Bills brought in, for engaging Men to give Lands for the Maintenance of Schools of Learning: And it hath been observ'd, that the 29th of Elizabeth, there were no less than a 11 Bills propounded to the House of Commons for the Relief of the Poor become so numerous, as it's a common Saying, *They'll eat out the Country-Man*. But to the Matter;

(a)

The learned Annalist *Baronius* saith, St. *Athanasius* did bring the way of Monastick Living into *Italy*, as I have shew'd, and St. *Martin* into *France*. But where our great Antiquaries hold Con-

(b)

(a) *Fourn. des Comms.* 2 Edw. VI. Jan. 29. 3. Edw. VI. Dec. 7. (b) *Baron. tom.* 3. Ann. 328. n. 22.

- (a) *gellus* first brought it into Britain, about 550. himself then converting the House of Bangor into a Monastery ; I must confess my self to differ from them, for there being at *Glastenbury*, a Church call'd *Ealdcirce*, i.e. *Vetusta Ecclesia*, as *Malmesbury* hath it, and of all that he knew in England, *Vetustissima*, and therefore so
- (b) so named, to which, *St. Patrick filius Concessæ sororis S. Martini Turonensis*, having Converted the *Irish* 433. repairing and living till he died 473. being there, as he says, both *Abbas & Monachus*, or as *Capgrave* delivers it more full, thus, *Glastonian veniens duodecim fratres Anachoritice viventes reperiens congregavit & Abbas eorum effectus vitam cænobialem eos agere docuit, sicut Scriptum quod ipse suo tempore conscripsit manifestius dederat.* Now he living and dying before
- (c) *Congellus*, and that being an older Church than Bangor, I don't see why we mayn't think the Nephew brought the way into England, which the Uncle, from whom he is like to have learnt it, had it into

(a) *Cambd. in Cornuv. p. 457. edit. 1607. ut Angl. 1637. p. 603.* (b) *De Regibus l. 1. c. 2. Nota quod hæc narratio de Ecclesia Glastoniensi quæ interseri debet, f. 6. a. lin. 35. post hæc verba cucurrit vestigia in edit. Savil. omnino omittitur atque in Codd. MSS. tantum reperitur cujus unum habeo.* (c) *Sigebert Gemblacen- sis, Ann. 432.*

France, especially on so good Authority as *Malmsbury*, who wrote from the Monuments of that Church conserv'd unto *Capgraves's* time; who, tho' he don't concur with him, yet he clearly doth so, as two who write from the same Memorials, will not as Transcribers of the same.

But neither of these were the *Benedictine* Order, which came into this Kingdom long after, and was Planted at *Glastenbury* by *Dunstan*, who was bred there, and re-edifi'd, and was himself the first *Benedictine* Abbot; of which they who follow *St. Benet's* own Institution do wear, &c. by reason whereof, the top of the Head so Shaven, is call'd a Crown. *A Corona.* (a)

And now I have mention'd the Shaving their Crowns, the Reader will pardon me if I digress again. I don't find any one thing used more variously than cutting the Hair. At the Death of *Germanicus*, *Suetonius* reports for Sorrow; *Regulos quosdam barbam posuisse & uxorum capita rasisse.* So likewise at the ill news of his Son's Death, rent his Mantle, and shav'd his Head. On the contrary, *Augustus* expresses his Sorrow, by letting (b)

(a) *Capgrav. in Vita Dunst.* (b) *Suet. in Calig. c. 5.*

- (a) his Hair grow. *Per decem continuos menses barba capilloq; summissa caput interdum foribus illideret.* The Græcian Magistrate used long Hair. *Mos Barbam capillumq; Magistratus Cretensum summittere.*
- (b) The Roman Prisoner, *Quia nocentes horridos longosq; habebant capillos, &c.* Neither the Nocent only, but even their Friends did in this manner make themselves Deform'd, to which *Martial* alludes, *Si det iniqua tibi tristem fortuna reatum, Squallidus hærebo, squallidiorque reo.*
- (c) Whereupon *Venulscius* the Lawyer notes, Men were Prohibited, unless near of Kin to use, *Rei nomine vestem sordidam & capillum summittere.* St. Paul saith, it is not the Custom of the Churches of God for a Man to wear long Hair, since which, the use of it hath been ever held indifferent, in those who have, as it were, quitted the World for Heaven. I remember St. *Austin* reproves some Monks in his time for being *Criniti*. And *Evagrius* speaking of an Infurrection against *Zeno* the Emperour ann. Christ. 482. shews *Marcianus* was taken and sent to *Tarsus*. Καὶ τὸ νόμον ἀπὸ ἐμῶν πρεσβύτερον χειροτονεί. Which *Christopherson* renders
- (d) (e) (f)

(a) *In August. c. 23.* (b) *Sen. l. 9. controu. 2.* (c) *Mart. l. 2. Ep. 21.* (d) *F. de injur. & fam. libellis.* (e) *Retract. 2. c. 21. de opere Mon. c. 31.* (f) *Evagrius. l. 3. c. 26.*

coma abraſa Presbyter designatus est; but in my Opinion might be more nigh the Greek, *coma deposita*, as what was voluntarily done by every one chosen into the Society; and that I take to be no worse Latin, as a Phrase, I remember us'd by Petronius in his *Fragmenta purissimæ impuritatis*, as Lips. calls them.

Of the Shaving or Cutting of the Hair by the Clergy many have written differently, as Isidorus, Albinus, Amularius, Ceolfrius, Lindwood. I shall not here relate what they say, the Reader may have recourse to themselves who are extant. I will only content my self to Transcribe what Joannes Tinnuthensis, an Author of Edward III's time, but not so common, hath left of it. *Dum beatus Antiochi perdurabat, &c.* and then go on in his own Language to the end in Latin.

Now I come to the Priory of Coventry, the greatest in the County. The Canonists do say, there are two Sorts of Priors, *Prior Clausstralis*, which is he that hath

(a) *De Ecc. Officiis l. 2. c. 5.* (b) *De tonsura Clericorum.*
 (c) *De Eccl. Off. l. 2. c. 5.* (d) *Epist. Regi Naitano apud Beda l. 5. c. 22.* (e) *De Officio Jud. Ordinarii. c. 2. adversus Coronam & Tonsuram.* (f) *Vid. MS. in Bibl. Bodl. Oxon.* (g) *Lindwood de temp. Ordinand. cap. cum quanta & de stat. regular. Prior con & non habens abbatem.*

an Abbat over him, and removeable at his will, such were the Prior of *St. Albans*, of *St. Augustine*, and the like; and *Prior Conventualis*, who is *loco Abbatis*, Chosen by the Convent, and not removeable, being a Dignity as an Abbat is; and those two are mention'd in the Statutes of *Richard II. C. 4.* and *Henry VIII. C. 3.* Any Prior be he Perpetual or Dative, and Removeable at the will of his Abbat, being himself a Lord of Parliament at the Dissolution, as the Prior of *St. Johns of Jerusalem*, who, was therefore the 26th of *Henry VIII. C. 3.* called, *Lord Prior*.

(a)

The House was Founded, &c.

(a) 9 Ric. II. c. 4. 26 Hen. VIII. c. 3. 6.

East Peckham,
Sep. 1. 1661.

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Spelman, Henry

The history and fate of the sacrilege discovered by examples of Scripture,
of heathens and of Christians

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